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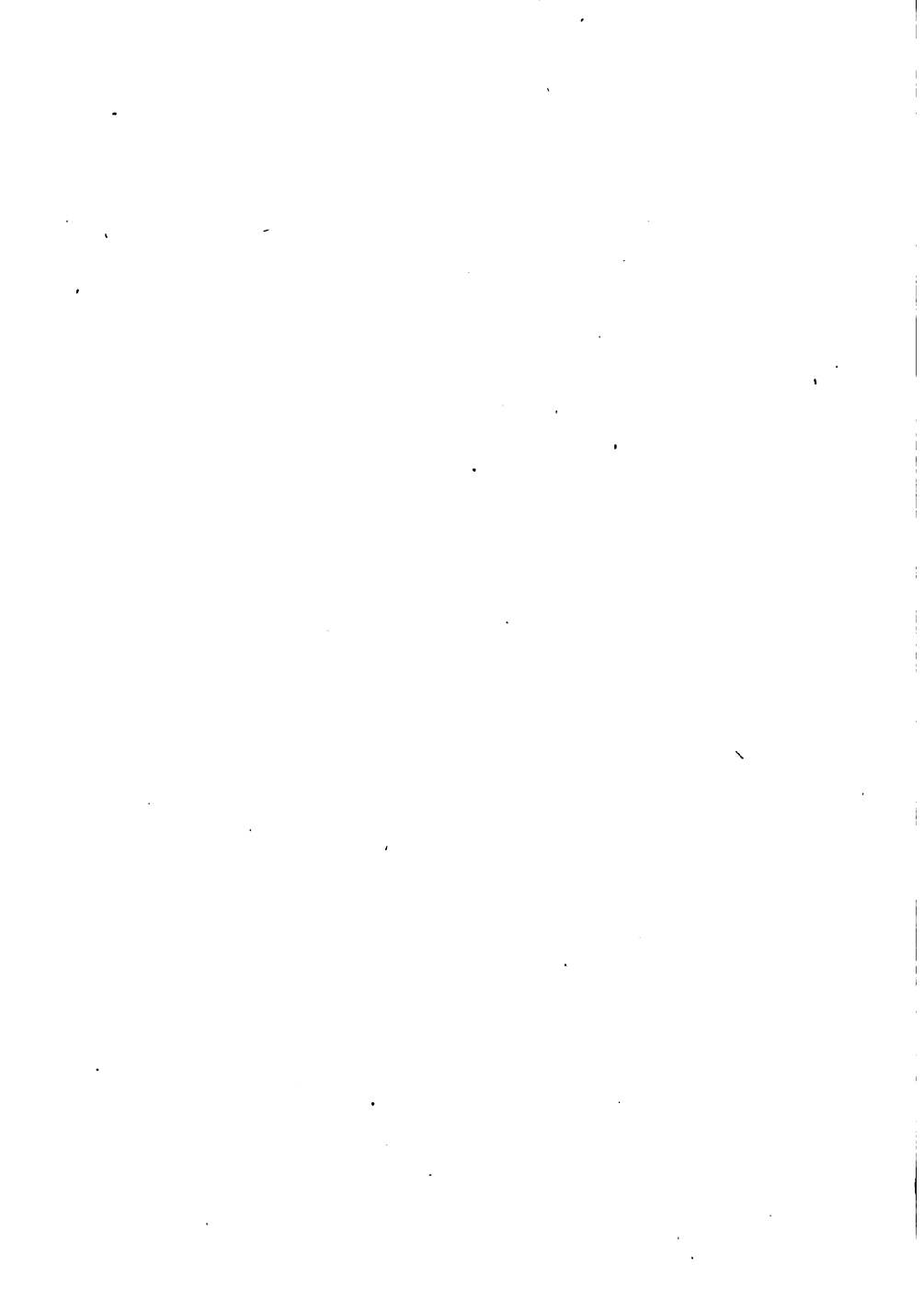
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COLLEGE SERIES OF GREEK AUTHORS
EDITED UNDER THE SUPERVISION OF
JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR.

HOMER'S ILIAD

BOOKS IV-VI

EDITED.

ON THE BASIS OF THE AMEIS-HENTZE EDITION

BY

THOMAS D. SEYMOUR

HILLHOUSE PROFESSOR OF GREEK IN YALE COLLEGE

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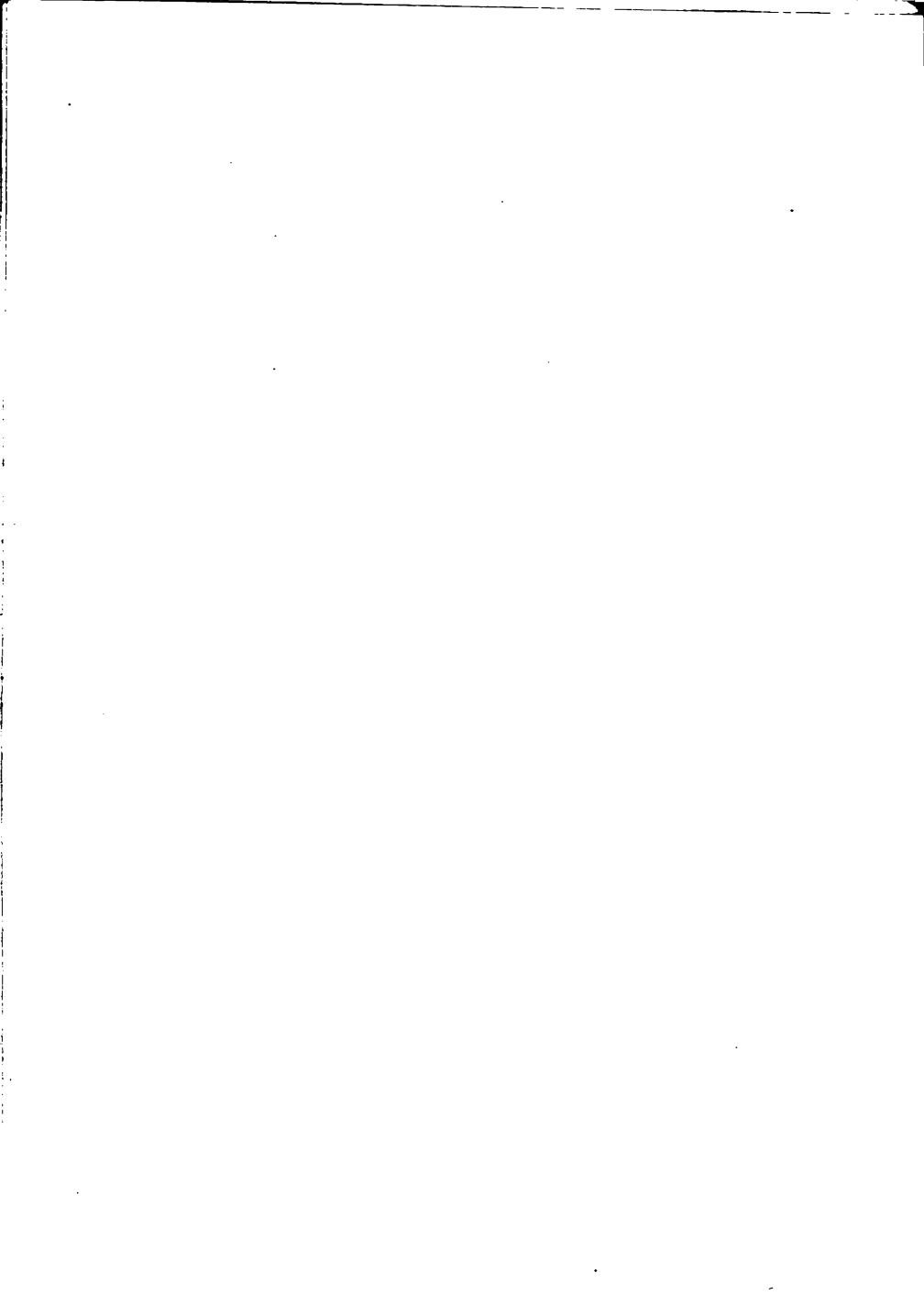
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LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.

| | |
|--|---|
| abs. = absolute, absolutely. | def. = definite. |
| acc. = accusative. | dem. = demonstrative. |
| acc. to = according to. | dep. = deponent. |
| act. = active, actively. | dim. = diminutive. |
| adj. = adjective, adjectively. | dir. = direct. |
| adv. = adverb, adverbial, adverbially. | disc. = discourse. |
| Aeol. = Aeolic. | Dor. = Doric. |
| antec. = antecedent. | edit. = edition, editor. |
| aor. = aorist. | editt. = editions, editors. |
| apod. = apodosis. | <i>e.g.</i> = <i>for example</i> . |
| App. = Appendix. | encl. = enclitic. |
| appos. = apposition, appositive. | Eng. = English. |
| art. = article. | Ep. = Epic. |
| Att. = Attic. | epith. = epithet. |
| attrib. = attributive. | equiv. = equivalent. |
| aug. = augment. | esp. = especial, especially. |
| c., cc. = chapter, chapters (when numerals follow). | <i>etc.</i> = <i>and so forth</i> . |
| <i>cf.</i> = <i>confer</i> (in referring to a parallel passage). | excl. = exclamation. |
| chap. = chapter. | f., ff. = following (after numerical statements). |
| comp. = comparative. | fem. = feminine. |
| cond. = condition, conditional. | <i>fn.</i> = <i>sub fine</i> . |
| conj. = conjunction. | freq. = frequently. |
| const. = construe, construction. | fut. = future. |
| contr. = contraction, contracted. | G. = Goodwin's <i>Greek Grammar</i> . |
| co-ord. = co-ordinate. | gen. = genitive. |
| dat. = dative. | GMT. = Goodwin's <i>Moods and Tenses</i> . |
| decl. = declension. | H. = Hadley's <i>Greek Grammar</i> . |
| | hist. pres. = historical present. |



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Δ.

Δέλτα· θεῶν ἀγορή, ὅρκων χύσις, Ἄρεος ἀρχή.

Delta Deum fora, laesa fides, primordia pugna.

‘In Delta is the God’s assize;

The truce is broke; wars freshly rise.’

ὀρκίων σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο

In the First Book of the *Iliad*, Achilles, the mightiest of the Greek warriors before Troy, quarrels with Agamemnon, the leader of the expedition, and withdraws from all part in the fray.

In the Second Book, the Achaeans are armed for battle with the Trojans.

At the beginning of the Third Book, just as the opposing armies are about to meet, Paris challenges Menelaus to a single combat which shall decide the issue of the war. Priam is called from Troy, and a truce is struck. ‘If Menelaus slays Paris, the Greeks are to take Helen and peaceably return to their homes. If Paris slays Menelaus, the Greeks are to withdraw at once.’ In the single combat, Menelaus disables and overpowers Paris, and is just about to slay him, when the goddess Aphrodite snatches up her Trojan favorite, and deposits him safely in his home. At the close of Γ, Menelaus is ranging through the host, seeking Paris, whom (of course) he

cannot find; and Agamemnon, declaring that the victory belongs clearly to his brother, demands the surrender of Helen and the treasures which Paris had carried away from Sparta.

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. They have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect,—that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew.

1-219. *The wounding of Menelaus.*

1-84. *Council of the gods. Preparations for a breach of the truce.*

1. *Cf. οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι*

χρυσέω ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόισι δεπάεσσιν
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.

5 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρην τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.

ἀσπεροπητῇ (*lightener*) | θεῶντο (*were watching*) μέγα ἔργον Ἀχαιῶν χαλκοχι-
τῶνων H 443 f. — θεοί: in appos. with
οἱ. § 24 k. — ἡγορόωντο: *were in as-
sembly*, sc. during the events narrated
in the preceding Book; cf. 10–12. The
gods assembled in the great hall of
Zeus, like retainers in the hall of their
feudal lord. For the form, see § 29 c.

2. χρυσέω κτλ.: a more definite
statement of πᾶρ Ζηνὶ above. The
pavement of the great hall was cov-
ered with plates of gold. Cf. ‘and
the floor of the house he overlaid
with gold, within and without,’ 1 *Kings*
vi. 30, of Solomon’s temple. See on
A 426. — μετὰ: adverbial, *in their
midst*. § 37 a. — σφίσι: dat. of inter-
est, *for them*. — Ἥβη: only here in
Homer as cup-bearer; but she renders
other services to the gods in E 722,
905. She does not appear as wife of
Heracles in the *Iliad*, but in λ 603 (a
late passage), as in Pindar and other
poets.

3. νέκταρ ἐφνοχόει: cf. οἶνοχόει νέ-
κταρ A 598, Ἰπποὶ βοουκόλοντο γ 221,
‘weekly journal’ (*diurnus*, i.e. ‘daily’).
The original meaning of the compound
verb was overlooked. The syllabic
augment is used since οἶνος began with
Ϝ. § 25 h; G. 104, n. 1; H. 359. — τοί:
οἱτοί, § 24 i. — χρυσεόισι: disyllabic by
‘synizesis.’ § 7. — δεπάεσσι: δέπασσι,
§ 18 c, d; cf. ἐπέεσσι 6.

4. δειδέχατο: *were pledging*. Cf.
πλησάμενος δ' οἶνιο δέπας δειδέκτ'
Ἀχιλλῆα I 224. The gods ‘drank each
other’s health.’ For the omission of
the augment, see § 25 a. For the
ending, see § 26 t.

5. αὐτίκα: *at once, straightway*; sc.
after the close of the single combat
described in γ. For the omission of a
conjunction, see § 2 n. — Κρονίδης:
for the ‘patronymic,’ see § 21 e. —
ἐρεθίζεμεν: ἐρεθίζειν, § 26 j. This he
does esp. by the proposition of 18.

6. παραβλήδην: Zeus teasingly
compares Aphrodite’s constant care
of Paris with the neglect of Menelaus
by Hera and Athena. For the ending,
see § 38 c.

7. δοιαὶ [δύο]: emphatic, in con-
trast with the single defender of Paris,
10. — Μενελάῳ: dat. with ἀρηγόνες
εἰσὶ, which is equiv. to ἀρήγουσι. Cf.
E 511, Τρώεσσιν ἄρωγοί φ 428. — θεάων:
for the uncontracted form, see § 16 d.

8 = E 908. — Ἀργεῖη: Argos was
the chief seat of Hera’s worship. Cf.
88e | Ἥρας δ κλεινὸς ναὸς Soph. *El.* 8.
Cf. also 52. — Ἀλαλκομενηὶς: cf. *Alalco-
menae*, a Boeotian town where Athena
was worshipped with special distinc-
tion from the earliest times. These
epithets of the two goddesses, — Ἀλαλ-
κομενηὶς reminding of defence and
protection (ἀλαλκεῖν), — serve to
strengthen the contrast with the

- ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 10 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 15 ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῶν
 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,

'smile-loving' Aphrodite, 10, ἦ οὐ δέδοται πολεμῖα ἔργα E 428. Observe the 'chiasmus'; see § 2 o.

9. ἀλλ' ἦ τοι: *but truly*. — νόσφι: *sc. Μενελάου*. — καθήμεναι: implies inactivity, in contrast with παρμέμβλωκε. — εἰσορόωσαι: closely connected, as cause, with τέρπεσθον, *delight in looking on*.

10. τῷ: *that one, i.e. Paris*. The mention of his name is unnecessary, since the gods have been watching the single-combat. — αὖτε: *on the other hand*. — φιλομμειδῆς: by assimilation for φιλο-σμειδῆς. See § 12 e.

11. παρμέμβλωκε: from παραβλάσκω. See §§ 11 a, 12 g. — αὐτοῦ: *from himself, from his body*. Const. as ablative gen. with ἀμύνει. See § 3 d; *cf. Zeus κῆρας (fates) ἔμυνεν | παιδὸς ἐοῦ M 402 f.* For αὐτός referring to a man's body, *cf. αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν A 4*. See § 2 v.

12. καὶ νῦν: introduces a special instance under the general statement of αἰεὶ. *Cf. A 107, 109, E 603 f.* — ἐξεσάωσεν: *sc. θανάτοιο (cf. ἡέ μιν ἐκ θανάτοιο σάσσομεν X 175) or πολέμοιο*. — οἰόμενον *κτλ.*: *cf. O 728, v 21*.

13. νίκη: *sc. ἐστὶ*. *Cf. the words of Agamemnon, νίκη μὲν δὴ φαίνετ' ἀρηιφίλου Μενελάου Γ 457*. — Μενε-

λάου: for the gen., see G. 169, 1; H. 732 a.

14 = E 61, *cf. ρ 274, ν 365, ψ 117*. — ὅπως *κτλ.*: *how this shall be, i.e. what we shall do*. *Cf. B 252*. Zeus does not here indicate his preference, — still less his determination. He does not assume that the articles of the truce of Γ are to be carried out. A loophole of escape has been left since the oath ran (Γ 281 ff.) 'if Menelaus shall *slay* Alexander,' and this condition had not been literally fulfilled. — τάδε ἔργα: the 'hiatus' is merely apparent. See §§ 9 f., 14 a; *cf. 18*.

15 f. *Cf. ω 475 f.*, with τεύξεις for ὄρσομεν, and τίθησθα for βάλωμεν. These verses explain the second 'hemistich' of 14. — ἦ, ἦ: see § 3 m a. — πόλεμον *κτλ.*: *cf. 82, z 242*. For the use of nearly synonymous nouns, see § 1 s, and on Γ 2. — ὄρσομεν: aor. subjv., *cf. βάλωμεν*. For the short mode vowel, see § 27 a. — φιλότητα: contrasted by its position before the verse-pause, with πόλεμόν τε above. — βάλωμεν: *bring, cause*. *Cf. τίθησιν 83*.

17. εἰ δ' αὖ *κτλ.*: Zeus is not serious in this proposition. He knows what the answer of the goddesses will be; and, as for himself, his promise to Thetis, that he would secure honor

- ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,
 αὐτὶς δ' Ἀργεῖην Ἑλέην Μενέλαος ἄγοιτο."
 20 ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Δὺ πατρί, χόλος δέ μιν ἄγριος ἦρεν·

and satisfaction for Achilles, can be kept only by the continuance of hostilities. He is merely teasing (*ἐρεθίζεμεν* 5) Hera and Athena. Hence he grants Hera's wish for the destruction of Troy more willingly than appears on the surface. — *τόδε*: i.e. the latter of the alternatives presented above, — peaceful reconciliation. — *πῶσι*: made prominent before the verse-pause. Obs. the same position of *πάντες* 29. — *φίλον κτλ.*: Hera cannot be expected to listen quietly to this.

18. *ἦ τοι μὲν*: correl. with *δέ* 19. Cf. γ 168 f. — *μὲν*: long by 'position.' See §§ 41 m, 14 a. — *οἰκέοιτο*: may be inhabited, may still stand, or (more freely) men may still dwell in the city of Priam. Cf. *οἱ δ' ἄλλοι . . . ναλοῖτε Τροίην* γ 73 f. Trisyllabic by 'synizesis.' § 7 a. *Πριάμοιο*: *Πριάμων*, § 17 a.

19. *Ἀργεῖην*: a standing epithet of Helen, because of her former Peloponnesian home. Cf. B 161. — *ἄγοιτο*: may take home as his wife. Obs. the force of the mid. voice. Cf. γ 72, 404.

20–25 = θ 457–462.

20. *ἐπέμυξαν*: *ἐπὶ* here signifies *thereat, at his words*. — *Ἀθηναίη κτλ.*: in appos. with *αἱ*.

21. Parenthetical. — *πλησῖαι*: sc. *ἀλλήλαις*. — *αἱ γ' ἦσθην*: equiv. to *ἦμεναι*. — *κακὰ δέ κτλ.*: an independ-

ent, instead of a participial (*μηδόμεναι*), clause. See § 3 t. — *Τρώεσσι*: Aeolic form for *Τρώσι*. § 18 c.

22. *Ἀθηναίη*: prominent by its position before the pause. — *ἀκέων*: seems strictly a participle, but it became stereotyped, and is here used as an adverb. *ἀκέουσα* is used A 566, 569. For an adv. with *ἦν*, cf. 277, 319, A 416, Z 131. — *οὐδέ τι εἶπεν*: freq. in Homer, the last clause of the verse repeats the meaning of the earlier clause in more definite, or at least in different, form. — *Athena was too angry to speak*.

23. This verse is nearly parenthetical. The beginner will be greatly helped if he learns to notice how often the second half of a verse or one or more verses are parenthetical — used to give life to the picture, without adding anything necessary to the information of the hearer. — *σκυζομένη κτλ.*: const. closely with *ἀκέων ἦν*. — *δέ*: a causal particle would have made the relation of the clauses more distinct. See § 3 q. — *χόλος κτλ.*: cf. θ 304. — *χόλος*: a burst of anger, while *κῶτος* is a grudge, and *μῆνις* is enduring wrath. The Attic *ὀργή* is not found in Homer. — *ἦρειν*: the impf. is more descriptive than the aor. would be. *Athena was growing more and more angry*. Cf. *οὐδέ μιν ὄντος ἦρει* Ω 4 f. — For the *ν*-movable, see § 12 n.

- Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα.
 25 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ', ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιό τε παισίν.
 ἔρδ'· ἀτὰρ οὗτοι πάντες ἐπαυέομεν θεοὶ ἄλλοι."
 30 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 "δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες

24. Ἥρη: for the dative, see § 3 g a.
 — οὐκ κτλ.: i.e. her wrath 'boiled over.' — προσηύδα: sc. μιν.

25 = A 552, Θ 462, Ξ 330, Π 440, Σ 361. This sent. and the following are exclamatory. — ποῖον: predicate. See H. 1012 a. "What is this which," etc.

26. πῶς κτλ.: a question of surprise, equiv. to the prosaic assertion, 'it is in no way possible,' 'it cannot be.' — ἄλιον, ἀτέλεστον: in vain, ineffectual. Pred., after θεῖναι make (§ 2 v). Cf. οὐ τοι ἔπειθ' ἄλῃ ὁδὸς ἔσσεται οὐδ' ἀτέλεστος β 273. — πόνον: amplified by 27 f.

27. ἰδρῶ: ἰδρῶα, ἰδρῶτα, § 18 e. — ὃν: acc. of kindred meaning. G. 159; H. 715 b. The article would be needed here in prose. ὃν is long by 'position,' since ἰδρωσα (doubtless, Eng. sweat) began with a consonant. Cf. μὲν 18. — μόγῳ: equiv. to μογέουσα, cf. τὰ θέσαν μογέοντες Ἀχαιοί M 29. — καμέτην δέ κτλ.: a 'paratactic' independent clause, in close connexion with μόγῳ. Cf. νοῦσον ἀνὰ στρατὸν ἔρρε κακὴν, ὀλέκοντο δὲ λαοί A 10; see § 3 n, g.

28. λαόν: soldiery, sc. that of the Achaeans who went to Troy. The prime author of the expedition is picturesquely represented as herself driving through Greece, rousing the people to avenge the indignity wrought by

Paris. — κακὰ: as a calamity. In appos. with the whole sentence. Cf. Hector's words to Paris, γυναῖκα ἀνήγες . . . πατρί τε σὺ μέγα πῆμα (bane) Γ 48 ff. The plural may indicate the separate woes which the war occasioned. Cf. δτ' ἐς Αὐλῖδα νῆες Ἀχαιῶν | ἡγέρθηοντο (gathered), κακὰ Πριάμῳ καὶ Τρῳαί φέρουσαι B 303 f. — τοιό τε παισίν: and to his sons. τοῖο here, like Attic αὐτοῦ refers to the preceding noun; cf. Z 283. Obs. the repetition of the name, instead of the pronoun, in 31, 35, 47.

29 = Π 443, X 181. — ἔρδα: the position is prominent. Concessive, but in an angry tone: "You may do it." But a warning is added at once, in which, for emphasis with reference to 17, the neg. is placed first: "but by no means." — θεοὶ ἄλλοι: in appos. with πάντες, which has the emphatic position before the verse-pause (cf. 17).

30 = A 517, H 454. — τὴν: const. with προσέφη. — μέγα: adverbial, with the participle. See § 38 b. — ὀχθήσας: inceptive aor., bursting into a rage, in a fit of vexation. — νεφεληγερέτα: cf. E 522. Zeus is the god of all atmospheric and heavenly phenomena. See on B 146; cf. 75. — For the ending -τα, see § 16 b.

31. δαιμονίη: the connection alone determines the tone and meaning of

τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἴλιον ἐξαλαπάξαι, ἐνκτίμενον πτολίεθρον;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 35 ὦμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νείκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὅπποτε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,

this adjective. Cf. B 190, 200. Here, *strange goddess*. — τί: in *what, how?* — σί: direct obj. of ῥέζουσιν, of which κακὰ is cognate accusative. See G. 165; H. 725. — Πρίαμος κτλ.: here and 35 with reference to Hera's words, 28.

32. ὃ τε κτλ.: equiv. to ὅτι τε κτλ., *that thou dost*. Cf. A 244.

33. Cf. A 129, B 133.

34. σύ γε: *thou, i.e. with thy fierce anger*. — εἰσελθοῦσα: *entering the conquered city*.

35. ὦμὸν κτλ.: "*eat alive*." A vivid representation of fierce rage and passionate longing for revenge. Cf. ὠμόφρων as an epithet of wild beasts. Cf. x 347, where Achilles wishes that his soul would urge him ὦμ' ἀποταμνόμενον κρέα ἔδμεναι of Hector; Ω 212 f., where old Hecaba would fain eat the liver of Achilles; τούτους, ἦν πως δυνάμεθα, καὶ ὠμούς δεῖ καταφαγεῖν Xen. An. iv. 8. 14; οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὠμὸν ἐσθλὴν αὐτῶν Xen. Hell. iii. 3. 6; 'If the men of my tabernacle said not, "Oh that we had of his flesh! we cannot be satisfied,"' Job xxxi. 31; non media de gente Phrygum exedissee nefandis | urbem odiis satis

est Verg. Aen. v. 785 f. — ὦμὸν: predicate.

36. χόλον κτλ.: cf. γ 145.

37. Obs. the 'asyndeton.' See § 21, m. — ἔρξον . . . ἐθέλεις: cf. ν 145, π 67, ω 481, x 185. — μὴ κτλ.: not a final sentence, but an independent 'prohibitory' clause, added to the principal sentence, for which it gives the reason. "Do as you please, since I will not allow this matter to be the cause of a quarrel on Olympus." — τοῦτό γε νείκος: *this strife, at least*. In a contemptuous tone. Contention over human affairs was unworthy of the gods; cf. εἰ δὴ σφω (*i.e. Zeus and Hera*) ἔνεκα θνητῶν ἐριδαίνετο Ωδε A 574. Hence the contrast with μέγ' ἔρισμα 38. But see on 17.

38. μετ' ἀμφοτέροισι: an emphatic repetition of σοὶ καὶ ἐμοί, which is itself a poetic ἥμιν.

39 = A 297, E 259, I 611, π 444, 851, φ 94, etc. A formula to call attention to the following words. — ἐνί: *ἐν, § 37 d α.*

40. μεμαῶς: *eagerly*. Const. with ἐθέλω. Cf. E 143.

41. τήν: added impressively, in appos. with πόλιν. "That one, I mean, in which (δθι)," etc. Thus

- μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἑᾶσαι.
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀσπερόεντι
45 ναιετάουσιν πόλῃς ἐπιχθονίων ἀνθρώπων,
τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἰσης,
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
50 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·

the article introduces the rel. clause;
cf. E 320, 332. — *τοί*: const. with
ἐγγεγάσιν, as ethical dative.

42. *μή διατρίβειν*: do not attempt to
check. — *τὸν ἐμὸν χόλον*: that wrath of
mine. *Cf.* 40. — *ἑᾶσαι*: sc. to fulfil
my desires.

43. *δῶκα*: I granted, sc. to satisfy
thy anger. The aor. is used as freq.
of an act which has just preceded.
The perf. might be used in English.
— *ἑκὼν κτλ.*: a much-quoted 'oxymo-
ron.' "Freely, yet with unwilling
heart." *ἑκὼν* is the opposite of *βίη*.
Zeus pretends that only for the sake
of Hera he consents to the sack of
Troy, which had been long ago de-
creed.

44. *αἱ γάρ*: the rel. clause precedes
the demonstrative (*τάων κτλ.* 46) with
some emphasis. *Cf.* Z 421. — *γάρ*:
introduces the explanation of *ἀέκοντί*
γε θυμῷ. — *ὑπ' ἡελίῳ*: *cf.* E 267. —
ἀσπερόεντι: for the epithet, see
§ 1 p.

45. *ναιετάουσιν*: (*dwelt*) *qre.* This
verb retains in the Mss. and current
texts its uncontracted and unassimi-
lated form. See § 29 b; *cf.* Z 370,
497. — *πόλῃς*: *πόλεις*, § 18 q.

46. *τάων*: of these; partitive gen.
with the superlative idea in *περὶ*

τίεσκετο. Or, what is after all not
very different, *περὶ τίεσκετο* may be
understood as having comparative
force. — *περὶ κῆρι*: exceedingly in
heart, with my whole heart. — *τίεσκετο*:
was honored; nearly equiv. to the
perf., *has been honored*. The 'itera-
tive' idea is here lost. See § 36 a. —
ἱρή: obs. the Homeric gender of
"Ἴλιος. § 2 x.

47 = 165, Z 449, Θ 552. — *ἐνμμελίῳ*:
for the inflexion, see § 17 c; unless
it is from *ἐνμμέλιος*. For the 'posse-
sive' compound, see G. 132, 3; H.
586.

48 f. = Ω 69 f. — *δαιτὸς εἰσης*: the
language of human life is applied to
the life of the gods. That feast was
'equal' in which each had a fair share.
See on A 468. — *λοιβῆς κτλ.*: in ex-
planatory appos. with *δαιτὸς*. The
sacrifice is a feast to which the gods
are invited. This invitation lays the
divinities under obligations to confer
favours in return; *cf.* a 60 ff. — *τό*: re-
fers to *λοιβῆς κτλ.*, but is attracted to
the number of the pred., *γέρας*. See
H. 631; *cf.* G. 135, n. 4. — *ἡμεῖς*: em-
phatic, *we gods*.

50 = A 551, Π 439, Σ 360, Τ 309. —
βοῶπις: an epithet almost peculiar to
Hera. See on A 551.

- “ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί ἐισι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ’ ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τῶν οὐ τοι ἐγὼ πρόσθ’ ἵσταμαι οὐδὲ μεγαίρω.
 55 [εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι,
 οὐκ ἀνὼ φθονέουσ’, ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.]
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 60 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις

51 f. These verses are simply introductory to the principal thought, in 53. — ἦ τοι μὲν: the corresponding clause begins with ἀλλὰ 57. “I will yield in other cases, but you must allow me to carry out my purpose with regard to the destruction of Troy.” — πολὺ: adverbial, *far*. — Ἄργος: see on Ἀργεῖη 8. — εὐρυάγνια: freq. in Homer three nouns are so placed in a verse that while but one has an adj., this adj. with its noun fills the second ‘hemistich.’ See on B 498. — Μυκῆνη: for the singular, see § 19 j.

53. τὰς διαπέρσαι: concessive. “These you may sack.” For the inf. as impv., cf. διατρέβειν 42. In this verse has been found a reference to the conquest of these cities in the Dorian invasion of Peloponnesus.

54. τῶν κτλ.: ‘asyndetic’ repetition of the preceding verse. See § 2 m. — τῶν: the gen. depends on πρόσθε. Before these, i.e. for their protection. — ἵσταμαι: the pres. is used as if the time were already at hand. — μεγαίρω: synonymous here with φθονέω. Sc. τὰς διαπέρσαι.

55. φθονέω: subjv. with εἰ (§ 3 c α), in future sense. — οὐκ: not μή, since

with εἰὼ [ἔδω] it forms but one idea, *forbid, seek to prevent*. Cf. εἰ . . . οὐκ ἐθέλωσιν Γ 289.

56. ἀνὼ: present, in fut. sense, *shall accomplish*. Nearly equiv. to ἀνύσαιμι. — ἐπεὶ ἦ: *since truly, because*. — φέρτερος: cf. A 281, 545 ff.

57. ἀλλὰ χρὴ κτλ.: after stating her concessions, 53 ff., Hera defines her claim and rights. — ἐμὸν: made emphatic by the following pause. — θέμεναι [θεῖναι] κτλ.: cf. 26.

58. γένος: *descent, race*. Cf. et mi genus ab Iove summo Verg. Aen. vi. 123. — μοί: not ἐμοί, since the stress rests on γένος.

59. πρεσβυτάτην: i.e. τιμιωτάτην, *most honored*. Hera is called πρέσβα θεὰ E 721. Predicate. “My rank is the most exalted of all the daughters of Cronus.” See on Z 185.

60 f. = Σ 365 f. — ἀμφότερον: used adverbially to introduce the rest of the verse. Cf. 145, Γ 179. — γενεῇ: causal, “because of my descent,” parallel to the clause οὐνεκα κτλ. — Cf. ast ego, quae diuom incedo regina, Iovisque | et soror et coniunx Verg. Aen. i. 46 f. — κέκλημαι: *am called, i.e. am*. This use of ‘verbs of calling’ is freq. in classi-

κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἢ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
 ἀθάνατοι. σὺ δὲ θάσσον 'Αθηναίη ἐπιτεῖλαι
 65 ἐλθεῖν ἐς Τρώων καὶ 'Αχαιῶν φύλοπιω αἰνῆν,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας 'Αχαιούς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' 'Αθηναίην ἔπεα πτερόεντα προσηύδα·
 70 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρώας καὶ 'Αχαιοὺς,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας 'Αχαιούς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν 'Αθήνην,

cal writers as well as in the Bible. Cf. *ἄγιον τοῦ Κυρίου κληθήσεται* St. Luke ii. 23, γ 138.—σὺ δὲ κτλ.: still dependent on *οὐνεκα*. This takes the place of a rel. clause explaining the *σὴ* of 60. "The wife of thee who dost rule." *σὺ* thus repeats the thought of *σὴ*, and naturally has the first place in the clause. See on Z 127; cf. I 437 ff.

62. *μὲν*: correl. with δέ 64.—*ὑποείξομεν*: prob. aor. subjv. ('hortatory'), although it may be fut. repeating the promise of Hera, 53 f., and that of Zeus, 37 f.

63. Parenthetical and subordinate.—*σοὶ . . . ἐμοί*: explains ἀλλήλοισιν. Obs. the 'chiasmus.' § 2 o.—*ἐπὶ ἔφονται*: will assent. No opposition could avail against Zeus and Hera united.

64. *θάσσον*: *ocius, right soon*, "the sooner the better."—'Αθηναίη: Athena not infreq. acts as Hera's subordinate. Cf. A 195, B 156 ff., E 713, Θ 351.—*ἐπιτεῖλαι*: for the inf. as *imv.*, cf. *διαπέρσαι* 58.

66. *πειρᾶν*: parallel to *ἐλθεῖν*.—*ὑπερκύδαντας*: *exulting*, sc. in consequence of the success of Menelaus in the single combat with Paris.

67. *ἄρξωσι πρότεροι*: shall be the first to begin. Cf. *πᾶμπρωτος ὑφαίνειν* (weave, frame) *ἤρχετο μήτιν* | *Νέστορ* H 324.—*πρότεροι κτλ.*: cf. *ὀπότεροι πρότεροι ὑπὲρ ὄρκια* (contrary to the compacts) *πημήνεια* (commit a hostile act) γ 299.

68 = Π 458.—*οὐδ' ἀπίθῃσε*: for the 'litotes,' see § 2 r.—*πατὴρ κτλ.*: cf. A 544, *divom pater atque hominum rex* Verg. *Aen.* i. 65, *pater deum hominumque* Livy i. 12, *divumque hominumque parentem* Ovid *Met.* xiv. 807.

69 = E 713, φ 419; cf. Θ 351, T 341.—*αὐτίκα*: for the 'asyndeton,' cf. 5.—*ἔπεα*: cognate accusative.

70. *μετὰ κτλ.*: into the midst, etc. This explains *ἐς στρατόν*. Cf. 103, A 222.

71 f. = 66 f.

73 = T 349, X 186, ω 487.—*ὥς*

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 75 οἶον δ' ἀστέρα ἦκε Κρόνου πάις ἀγκυλομήτεω,
 ἥ ναύτησι τέρας ἦε στρατῷ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἱενται·
 τῷ ἐκυῖ ἦξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 80 Τρῳάας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς·
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ

εἰπών: saying this, by these words. — *πῆρος μαμανίαν*: Athena was eager to go, even before she received instructions to do so, since she was of one mind with Hera. Cf. 20 ff.

74 = B 187, X 187, Ω 121, α 102, ω 488; cf. A 44, H 19, Ξ 226, T 114. — *βῆ*: ἔβη, § 25 b. — *αἶξασα*: starting up. — This was Athena's third descent during the action of the *Iliad*.

75. *οἶον*: masc., pred. with *ἀστέρα*. — "Like the star which Zeus sends." The rapidity of Athena's course, and perhaps, the brilliancy of her appearance, are likened to a meteor. Cf. ὕρουσεν Ἀπόλλων, | ἀστέρι εἰδόμενος μέσφ' ἡματι· τοῦ δ' ἀπὸ πολλὰι | σπινθαρίδες (sparks) πωτῶντο, σέλας δ' εἰς οὐρανὸν ἵκεν Hom. *Hy. Ar.* 440 ff. — *ἦκε*: gnomic aor., freq. in comparisons. § 2 k. — *Κρόνου πάις*: see on νεφεληγερέτα 30. — *πάις*: for the dissyllabic form, see § 6 a. Only six times in Homer must the nom. of this word be a monosyllable.

76. *τέρας*: pred., as a portent. — *εὐρέι*: broad, far-stretching. — *λαῶν*: soldiers, as usually in Homer.

77. *λαμπρόν*: the thought is amplified by the rest of the verse. See § 1 h. — *τοῦ*: ablative gen. with *ἀπὸ* ἱενται. — *ἱενται*: for the pres., cf. 278, 423, E 903. — Homeric usage does

not compel the belief that the poet thought of Athena as actually emitting sparks. This verse is intended simply to enliven the mention of the meteor. See § 2 e.

78. *τῷ ἐκυῖα*: like to this (sc. *ἀστέρι*). This resumes the thought of 75, after the two ornamental verses. — *ἐκυῖα*: tetrasyllabic. See § 31 g. — *ἦξεν*: used of the beginning of the motion, while *ἔθορε*, 79, marks its close.

79 f. Cf. Γ 342 f. — *μέσσον* [*μέσον*]: substantival. — *θάμβος* κτλ.: cf. Ψ 815, Ω 482, γ 372. This refers to the astonishment of the army at the sudden appearance of Athena; but she is not recognized as a goddess, since immediately on reaching the earth she assumes the human form.

80. Obs. the 'chiasmus.' — *ἐκνήμιδας*: the greave, about the lower leg, seems to have been one of the most characteristic parts of the Achæan armor. Perhaps, however, the Trojans too wore greaves, but the epithet did not fit into the verse in connexion with them.

81 = B 271, X 372, θ 328, κ 37, ν 167, σ 72, 400, φ 396. — *τις*: represents public opinion. — *εἶπεσκεν*: for the form, see § 36 b. — *ἰδὼν*: casting a glance.

82 f. Cf. 15 f. — All onlookers knew that this appearance was a

ἔσsetai, ἧ φιλότῃτα μετ' ἀμφοτέροισι τίθησιν
Ζεύς, ὃς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

- 85 ὥς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.
ἧ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὁμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
90 ἔστεωτ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο βροάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
"ἧ ῥά νύ μοί τι πίθιοι, Λυκάονος υἱὲ δαΐφρον;

portent, but they could not interpret it. — ἧ ῥα: surely, as we see. Inference from the phenomenon. The first horn of the dilemma is considered the more probable. — κακός: destructive, evil. — τίθησιν: cf. θεῖναι 26.

84 = T 224. — ἀνθρώπων: limits ταμίης πολέμοιο arbiter of war. ἀνθρώποις might have been used.

85-147. Athena persuades the Trojan archer Pandarus to shoot an arrow at Menelaus, but she herself keeps the son of Atreus from serious hurt.

85. ἄρα: "as I said," referring to 81.

86. ὥδρ: the final vowel is long before an initial F. See §§ 14 a, 18 a; cf. πόσει φ E 71. — Τρώων: the rhythm of the verse connects this with ὁμιλον.

87. Λαοδόκῳ: named only here. Ten of his brothers are mentioned in the *Iliad*. See on B 822. — The phrase reminds one of (Λαοδίκῃ) Ἀντηνορίδαο δάμασσι Γ 122.

88. Cf. E 168. — Πάνδαρον: cf. Pandare, qui quondam iussus confundere foedus [in medios telum torsi] primus Achi-

nos Verg. *Aen.* v. 496 f. Cf. B 824 ff. — ἀντίθεον: without any indication of moral quality. Cf. ἀμύμονα 89. — διζήμενῃ: the goddess seeks, like any mortal. — εἴ που ἐφεύροι: if haply she might find. This explains διζήμενῃ. A wish from the heart of Athena. Cf. N 760, ε 439.

89 = E 169. — εὔρε: for the 'asyndeton,' cf. 327, B 169, E 355. The emphasis upon this word makes less noticeable the absence of the conjunction. The way is prepared for εὔρε by ἐφεύροι 88. — ἀμύμονα κτλ.: cf. ε 55, φ 546. — ἀμύμονα: blameless, i.e. of noble birth, or of great physical strength or beauty. See on ἀντίθεον 88.

90 = 201. — ἀμφί: sc. ἔστασαν, from ἔστεωτα [ἔστῳτα]. — ἀσπιστῶν: i.e. heavy-armed. Equiv. to Attic δπλιτῶν. See on κορυπτήν 457.

91. λαῶν: in appos. with ἀσπιστῶν. — Αἰσίοιο: cf. B 825.

92 = E 123, ε 169, x 215, 228; cf. 203, N 462, ε 356, π 537, etc. — προσήυδα: cf. 24.

93. A mere introduction to the request. The following verse repeats

τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν,
 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἰδῇ Μενέλαον ἀρήιον Ἀτρεὺς υἱὸν
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 100 ἀλλ' αἶψ' οἷστευσον Μενελάου κυδαλίμοιο,
 εὖχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην

the thought definitely. — ἡ . . . πῖθιοι: cf. H 48, H 190. — τι: cognate acc., at all. — πῖθιοι: potential opt., without ἂν. See G. 224 n. 1; H. 872 e.

94. τλαίης κτλ.: forms, with 'chiasmus,' the conclusion to the wish of 93, which is expressed in interrogative form. "If you would follow my advice, you would then," etc. Cf. οὐκ ἂν δὴ μείνεις ἀρηϊφίλον Μενέλαον; | γνοίης οἶον φωτὸς ἔχεις θαλερὴν παρκοῖτιν Γ 52 f. — Μενελάω: const. with the following ἐπί, at Menelaus. See § 3 h β. — προέμεν: προεῖναι, § 34 e.

95. Τρώεσσι: "in the eyes of the Trojans." Cf. B 285, ἡ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο I 303, τῷ με ἔα κλέος ἐσθλὸν ἐν Τρώεσσιν ἀρέσθαι P 16, νῦν δὴ νῶϊ ἔολπα . . . | οἷσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας X 216 f. H. 771. Or, the dative may here be the 'agent,' with the passive idea which is implied in the verse.

96. δέ: may have the third place in the clause, when the first two words are closely united. — μάλιστα: the following 'hiatus' is justified by the pause. See § 9 b. — βασιλῇ: prince. So Nausicaa is called βασίλεια, ζ 115.

97. τοῖ: const. with παρὰ φέροιο. — δή: surely. — πάμπρωτα: first of all, chiefly.

98. αἷ κεν κτλ.: equiv. to ἐὰν Μενέλαος τῷ βέλει σου δμηθῇ. A picturesque paraphrase for death. — Μενέλαον: receives prominence from the following verse-pause. He is the special enemy of Paris, whom he has just overcome, Γ 340-382. Obs. the repetition of the name in 100. — ἀρήιον: const. with υἱόν.

99. σῶ . . . δμηθέντα: parenthetical. In thought, antecedent and subordinate to ἐπιβάντα. — πυρῆς κτλ.: cf. πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς I 546. — ἐπιβάντα: supplementary partic. after ἰδῇ. Pred. with Μενέλαον as subject. — ἀλεγεινῆς: ἀλεγεινῆς.

100. Μενελάου: partitive gen. with οἷστευσον. G. 171, 1; H. 739.

101. Ἀπόλλωνι: Apollo was the patron-god of Lycia, and god of the bow. — λυκηγενεὶ: the root λυκ is the same as that of lux. The sun-god Apollo is 'child of the light.' Cf. αἰθρηγενῆς as epithet of Boreas, O 171; and λυκάδας year, ξ 161. In this epithet is prob. also a reference to Apollo as the Lycian (Λύκιος) god.

102 = 120, ψ 864, 873. — ἀρνῶν ἑκατόμβην: Homer does not hold strictly to the original meaning of 'hecatomb.' Cf. A 65 f., Z 93, 115. — πρωτογόνων:

οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης."

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην.
 105 αὐτίκ' ἐσύλα τόξον ἐύζοον ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκειν.
 110 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων,

first-born. Cf. 'All the *firstling* males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the *firstling* of thy bullock, nor shear the *firstling* of thy sheep. Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household. And if there be any blemish therein, as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.' *Deuteronomy* xv. 19-21.

103 = 121. — ἱερῆς κτλ.: explains οἴκαδε. Cf. 70, 180. — ἄστυ: for the final vowel, retaining its short quantity before Ζελεΐης, see § 41 i ε. — Ζελεΐης: this use of the gen. with ἄστυ is familiar enough in English, e.g. 'city of Boston.' See G. 167 n.; H. 729 g; cf. 406.

104. τῷ κτλ.: cf. σοὶ δὲ φρένας ἄφρονι πείθην Π 842. For the dat., see § 3 g a. — ἄφρονι: since he suffered himself to be deceived by the promise, 95 ff.

105. αὐτίκα: cf. 5. — ἐσύλα: sc. from its case, though some understand it 'from his shoulder.' — ἱξάλου: *quick-springing, agile.* — αἰγός: the capra ibex, or 'steinbock.' Cf. ξ 50. — Gen. of material with τόξον. The full expression would have required κερῶν. Cf. ἰμάντας βοῶς Ψ 684.

106. ἀγρίου: introduces the following story, since the 'steinbock' cannot be taken by pursuit, but only by ambush. See § 1 h. — ὃν: obj. of βεβλήκει. This const. is the easier since the second hemistich of this verse and 107 are parenthetical. — ὑπὸ στέρνοιο: *below, on the belly.* The goat stood on a higher position than the hunter. For the gen., cf. ὑπ' ἀνθεῶντος ἐλοῦσα A 501 (of Thetis supplicating Zeus). — τυχῆσας: *hitting.* Cf. Ἰππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχῆσας M 189. § 3 v.

107. δεδεγμένος: *lying in wait.* Cf. τόξοις δεδεγμένους ἄνδρας ἐναίρω (*slay*) Θ 296, O 745. προδοκῇσιν contains the same root.

108. βεβλήκει κτλ.: cf. ἐβλητο πρὸς στήθος Π 753, O 250. This is a more definite statement of ὑπὸ στέρνοιο above. — ὕπτιος: *upon his back.* Predicate; see § 38 a. Animals thus wounded generally fall in this way.

109. τοῦ: const. with ἐκ κεφαλῆς. Cf. τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο O 125. — ἐκκαϊδεκάδωρα: the horns were marked with rings which made the *hand-breadths* or *palms* more distinct. — πεφύκειν: *had grown, were.*

110. ἀσκήσας: *skilfully working.* Cf. ὁ δ' ἔπειτα βοῶς κέρασιν ἐπὶ χεῖρσιν (sc. *χρυσόν*) | ἀσκήσας γ 437 f. Const. with ἥραρε, *skilfully joined*, — uniting

- πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήιοι νῆες Ἀχαιῶν,
 115 πρὶν βληῖσθαι Μενέλαον ἀρήιον Ἀτρεὺς υἱόν.
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,

the butt-ends of the horns by a metal piece (πῆχυς A 375). — *κεραεφόος τέκτων*: mentioned only here in Homer. *τέκτων* was not yet restricted to the sense of 'carpenter'; cf. *τέχνη*. — *ἦραρε*: sc. ἀλλήλους.

111. *πᾶν*: refers to *τόξον*, the product of the work which has been described. Cf. τὸ μὲν 112. — *λειήνας*: i.e. he smoothed off the rings of the horns. Cf. *λείος*, *lēvis*. — *χρυσέην*: disyllabic. Cf. *χρυσέοις* 3. — *κορώνην*: the hook at one end of the bow, to receive the loop of the string which was fastened to the other end of the bow.

112. *καὶ . . . κατέθηκε*: cf. Ω 271, ι 329, ζ 473. — *καί*: returns to the story of 105. — *τό*: sc. *τόξον*. See on πᾶν 111. — *κατέθηκε*: Pandarus laid the bow down, since he wanted to take an arrow from his quiver. — *τανυσσάμενος*: when he had strung it. — *ποτὶ γαίῃ ἀγκλίνας* [*ἀνακλίνας*]: subord. to *τανυσσάμενος*. To string the bow required much exertion, and one end of the bow (naturally) was rested on the ground.

113. *πρόσθεν*: in front, before him, sc. in order that the Greeks might not see that Pandarus was stringing his bow and preparing to shoot. — *σχέθον*: held. Cf. A 219. — *δέ*: "while." See § 3 q.

114. *πρὶν*: adverbial, anticipating

the conj. *πρὶν* 115. See G. 240, 1; H. 955 a; cf. E 218, 288, A 97, B 354 f. — *ἀναΐξειαν*: sc. as the Greeks would have done, if they had seen what this Lycian archer was about. The forces were seated, cf. Γ 326. — *ἀρήιοι* κτλ.: cf. A 800, Π 42, ζ 200, τ 317, φ 376, ψ 220.

115. *βληῖσθαι*: for the aor. mid. as passive, see § 32 d; cf. *βλήμενος* 211. *βληθῆναι* is not used in Homer.

116. Cf. *dixit et aurata volucrum sagittam | deprompsit pharetra cornuque tetendit* Verg. *Aen.* xi. 858 f. — *φαρέτρης*: from the quiver. Ablative gen. with *σύλα*.

117. *πτερόεντα*: prob. so called because of the feathers with which it was winged. Cf. E 171, (Δόκιος) *εἶχον ὀιστοὺς καλαμίνους* (of reed) *ἀπτέρους* Hdt. vii. 92. — *μελαινέων*: darkness was always hateful to the Greeks, and associated with death. Cf. *θανάτου μέλαν νέφος* Π 350. See on 461.

118. The Epic poet gives many details, it is true, but he does not need to say that Pandarus took the bow from the ground. Similarly B 55, the poet neglects to mention that Agamemnon rose to address the council; but the king must have risen, for he seats himself at B 76. — *κατεκόσμεε*: i.e. brought into the right posi-

εὔχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 120 ἄρνῶν πρωτογόνων ῥέξῳ κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστῳ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 125 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' ὀιστὸς
 ὄξυβελής, καθ' ὁμίλον ἐπιπτέσθαι μενεαίων.
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο

tion, fitted the arrow to the string. —
πικρόν: biting, bitter.

119–121 = 101–103.

122. *ἔλκε*: is followed by a pause, and the two accs. are to be construed with *λαβὼν*. — *νεῦρα*: equiv. to *νευρήν*.
 123. § 19 i.

123. Mark the 'chiasmus.' — This verse explains the preceding *ἔλκε*, and gives the result of that action. Cf. E 417. — Statius translates, cornua contingit mucrone et pectora nervo *Thebatd* ix. 866. — When the bow-string is drawn back to the breast, the iron arrow-point (*σίδηρον*) is brought near to the bow. Cf. Vergil's far inferior imitation, et duxit longe, donec curvata coirent | inter se capita et manibus iam tangeret aequis, | laeva aciem ferri, dextra nervoque papillam | extemplo teli stridorem audiit *Aen.* xi. 860 ff. — *σίδηρον*: only here in Homer of an arrow-point.

124. *κυκλοτερές*: circular, round. Proleptic. The bowman bent the bow until it formed a sort of circle, — *ἔτεινεν ὥστε κυκλοτερὲς εἶναι*.

125. *λίγξε*: 'onomatopoeitic,' representing the sound to the ear. Cf. 420, *ἔκλαξαν δ' ἄρ' ὀιστοί* A 46, effugit

horrendum stridens adducta sagitta Verg. *Aen.* ix. 632. — For the 'personification,' cf. E 99, *ῥέχτο κῆλα θεοῖο* A 53; Aristotle *Rhet.* iii. 11. Observe the triple division of the verse, and the double 'chiasmus,' *βίος* and *νευρή*, *ἴαχεν* and *ἄλτο* receive prominence from the order of words.

126. *ὄξυβελής*: cf. *ὄξυ πάγῃ βέλος* 185. — *μενεαίων*: cf. (*δοῦρα*) *λιλαίόμενα χροὸς ἄσαι* (*glut themselves*) Δ 574.

127. 'Apostrophe' to Menelaus. The poet seems to be led partly by the convenience of the verse, for Menelaus and Patroclus in the *Iliad* and 'the divine swine-herd' Eumaeus in the *Odyssey* are most frequently thus addressed by him, while the more distinguished characters are never so apostrophized. Cf. 146, H 104, N 603, Ψ 600. But no one should fail to notice the tender interest which seems to be implied in such an 'apostrophe' here. Cf. Milton's address to Eve: 'O much deceived, much failing, hapless Eve, | Of thy presumed return! event perverse! | Thou never from that hour in Paradise | Found'st either sweet repast or sound repose,' *Par. Lost* ix. 404 ff. — *σέθεν* [*σοῦ*]: const. with *λελάθοντο*. — *λελάθοντο*: 2d aorist. § 25 j.

ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 ἧ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
 130 ἧ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνω·
 αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλῶος ἦντετο θώραξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·

128. ἀθάνατοι: in appos. with θεοί, and added here for the sake of contrast with πρώτη κτλ. — πρώτη: first of all, chiefly. Cf. πάμπρωτα 97. Athena comes to the aid of Menelaus because she favors the Greeks, and had not intended that the leader should be seriously harmed. — ἀγελείη: the giver of booty (ληϊς). A standing epithet of Athena as goddess of war. Cf. E 765, Z 269, Ἀθηναίη ληϊτίδι K 460.

129. τοί: const. with ἄμυνεν, as dat. of interest. — πρόσθε: see on 54. — στᾶσα: taking her stand. — βέλος κτλ.: cf. A 51. For the quantity of the ultima of βέλος, see § 41 m. — ἐχεπευκὲς: cf. πικρόν 118.

130. τόσον μὲν: so far, indeed. This is made definite by the contrast which follows in 132; cf. ζ 378, X 322, Ψ 454. Athena warded off the arrow only in so far as she guided it to a spot where the armor was thickest (double) and thus afforded the best protection. — χροός: body, Attic σώματος. § 2 v. — ὥς ὅτε: does not correspond to τόσον, but introduces an independent comparison, which illustrates the loving watchfulness of the goddess. The phrase has lost its original force (as the mother when), and is used almost exactly like ὥς. § 2 j. Cf. ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνπορος ἀπέτθη Γ 33, 'As when a prowling wolf | ... Leaps o'er the fence with ease into the fold, | ... So

clomb this first grand Thief into God's fold,' Milton, *Par. Lost*, iv. 183 ff.; 'As when to them who sail | Beyond the Cape of Hope,' etc., *ib.* iv. 159 ff.; 'As when a vulture on Imaus bred | ... So on this windy sea of land, the Fiend | Walked up and down,' *ib.* iii. 429 ff.

131. παιδός: from her child. Ablative genitive. — ἐέργη: for the subjv., cf. 141, E 598, Z 507, B 147; see G. 233 n. 2; H. 914 b b. — ὅτε λέξεται [ἔταν λέξηται]: sc. παῖς. Cf. λέχος couch. — ὕπνω: to sleep; as a 'dat. of approach.' Cf. κόλπῳ Z 136.

132. αὐτῇ: ἡ (Athena) is still the subject, but this subj. is made prominent in contrast with the more negative act of 130. — ὅθι: thither where. — ζωστήρος: a leather belt, faced with metal, which bound the cuirass. The clasps (ὀχῆς) or buckles seem to have been at the side, where both front and back plates of the cuirass met. ζώνη is a woman's girdle.

133 = Γ 415. — σύνεχον [συνείχον]: joined, met. Intrans., cf. Γ 478. ἐχω and its compounds are often intrans. in Attic, but rarely in Homer. — διπλῶος κτλ.: i.e. the arrow was met by the double cuirass, since it hit where the front and back pieces met and overlapped.

134. ἐν: const. with ἔπεσε, equiv. to ἐνέπεσε. Cf. 217; Θ 485, Δ 297, Π 276, Φ 9. — ἀρηρότι: well-joined, closely fitting.

135 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο
μίτρης θ', ἣν ἐφόρειω ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἰστὸς ἐπέγραψε χροά φωτός·
140 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφές ἐξ ὠτειλῆς.
ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μιήνῃ
Μηρονὶς ἡὲ Κάειρα, παρήιον ἔμμεναι ἵππων·

135. διὰ for the length of the penult, see § 41 *q*. — ἐλήλατο (ἐλαύνω): for the tense, cf. ἡρήρειστο 136.

136 = Γ 358, Η 252, Λ 436. — ἡρήρειστο (ἐρεῖδω): was forced, by the violence of the shot. Almost like an aorist.

137. μίτρης: a broad band of metal, doubtless lined with soft cloth, worn about the body, protecting the lower abdomen below the rather short breastplate. The arrow hit where cuirass and mitra lapped. Cf. 187, 216, Ε 857, 707. — ἐφόρειν: [ἐφόρει] for the final *v*, cf. ᾄρειν 23. — ἔρυμα: pred. as a protection. — ἔρκος κτλ.: cf. 299, Ε 316. For the ablative gen., see § 8 *d*.

138. ἣ . . . ἔρυτο: parenthetical. — οἰ: dat. of interest; not elsewhere found with this verb. — πλείστον: adv., most, chiefly. Cf. Τ 287. — ἔρυτο: warded off, sc. οἰστόν. Cf. Ε 538. — εἷσατο: aor. of εἶμι, § 34 *f*. This repeats ἡρήρειστο, after the rel. clause. — καὶ τῆς: this too, sc. μίτρης.

139. ἀκρότατον: const. with χροά, the outer flesh. Cf. ἀκρην βινόν (skin) χ 278. — ἐπέγραψε: cf. ἐπιγράφαι τέρενα (tender) χροά νηλεὶ χαλκῷ Ν 558. — φωτός: of the man, i.e. Menelaus. Equiv. to Attic αὐτοῦ. This noun is not necessary, but is in the Epic manner of fulness. Cf. τῷ (sc. ἐγχει)

δάμνησι (overcomes, sc. Athena) στίχας ἀνδρῶν | ἥρώων, τοῖσιν τε κοτέσσεται Θ 390 *f*.

140. ἔρρειν: ἔρρει, from ῥέω. — ὠτειλῆς: only here and 149 for ἔλκος, of a wound inflicted by a missile. Cf. 190, 217. It is used strictly of a wound from a weapon held in the hand. Cf. οὐτάζω.

141. ἐλέφαντα: ivory. The elephant is not mentioned in Homer. — φοῖνικι: evidently some variety of red; but it is impossible to determine the exact shade and tint, whether crimson or purplish. — μιήνῃ: stain, paint. The ivory was striped with red. Cf. Indum sanguineo veluti violaverit ostro | siquis ebur Verg. *Aen.* xii. 67 *f*.

142–145. These verses simply give life to the picture. See § 2 *e*.

142. Μηρονίς: in apposition with γυνή. — Κάειρα: fem. of Κάρ. — παρήιον: cheek-piece, cf. παρειά cheek. These thin plates of colored ivory were used as ornaments for the bridle, much as rosettes and the like are used now. Attic φάλαρα. Cf. φάλαρα ἔχοντος περὶ τῷ ἵππῳ Ἰδαίου τοῦ γραφέως πάγκαλα Xen. *Hell.* iv. 1. 39. For a similar use of ivory, cf. Ε 583. — ἵππων: equiv. to ἵππειον.

- κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἱππῆες φορέειν, βασιλῇ δὲ κείται ἄγαλμα,
 145 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 εὐφυνέες κηῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.
 ῥίγησεν δ' ἄρ' ἔπειτα ἀναξ' ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
 150 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος.
 ὡς δὲ ἶδεν νεύρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χεῖρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι·
 155 " φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,

143. θαλάμῳ: store-room. Cf. Z 288.
 — πολέες: πολλοί, § 20 f. — ἡρή-
 σαντο: 'gnomic' aorist. § 2 k. Cf. 75.

144. φορέειν: sc. for their horses.
 Cf. Zeus ἔκτορι δῶκεν (sc. πῆληκα,
 helmet) | ἢ κεφαλῇ φορέειν Π 799 f.
 — βασιλῇ: in contrast with πολέες.
 — ἄγαλμα: ὃ τις ἀγάλλεται.

145. ἀμφότερον: cf. 60. — 'Chias-
 mus' again. — ἐλατῆρι: in Homer,
 as it happens, only of the driver in
 a chariot race; cf. Δ 702, Ψ 369. Cf.
 ἐλαύνω and ἱππηλάτα 387.

146. τοιοῖ: pred., as such, thus.
 See § 38 a; cf. 280. — μίανθην [ἐμι-
 άνθησαν]: an isolated form in Homer.
 Possibly μίανθεν should be read
 (§ 26 v), with the ultima treated as
 long before the verse-pause; possibly
 the form follows the analogy of the
 dual (cf. ἡσθην 21). But διελέγην is
 found in dialectic inscriptions for
 διελεγον (3d pl.).

147. τε 184: a freq. hiatus, justified
 by the verse-pause. Cf. 382, Z 469.
 — ὑπένερθεν: picturesque Epic detail,

contrasting σφυρὰ with κηῆμαι. Cf.
 E 122, B 218.

148-219. Agamemnon's distress at
 the hurt of Menelaus. The surgeon
 Machaon is summoned.

148 = Δ 254. — ῥίγησεν: inceptive
 aor., cf. γήθησεν 283, Γ 259.

151. νεύρον: i.e. the thong which
 bound the arrow-point to the shaft.
 — ὄγκους: the three barbs, cf. E 393.
 — ἐκτός: sc. ὠτειλῆς. — ἐόντας: con-
 nected in thought with both nouns,
 though it agrees only with the nearer.

152. ἄψορρον: cf. ἄψορροι προτὶ Ἴλιον
 ἱπνέοντο Γ 313; but this is adv., again.
 The ultima is long before οἱ. § 41 m.
 — θυμός: courage, in contrast with
 ῥίγησεν 150.

153. τοῖς: i.e. Menelaus and those
 about him. Dat. of interest. G. 184.
 3 π. 2. — βαρύ: strictly a cognate acc.
 with στενάχων, but used adverbially.
 See § 38 b.

154. χεῖρός: gen. of the part
 touched. G. 171. 1; H. 738.

155. φίλε: for the long penult, cf.

οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἵμά τε ἄρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν,
 160 εἷ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν,
 ἐκ δὲ καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆῃσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.

διὰ 135, φίλε E 359, φίλαι E 117, ἐφίλατο E 61. — *κασιγνήτε*: the final syllable is treated as long before the pause. § 41 p. — *θανάτον*: pred. with ὄρκια ἔταμνον. Cf. κακὰ 28. — *ἔταμνον*: The victim's throat was cut. Cf. Γ 292, Τ 197, 266. See on B 124. Cf. foedus icere, ferire foedus. — "The truce which I made was death to thee."

156. *οἷον*: agrees with σέ, obj. of προστήσας. — "Placing thee before all, to fight," sc. in the single combat with Paris. — *πρό*: does not suffer elision. § 10 b.

157. *ἄς*: thus, refers to the content of 156, and explains 155. — *κατὰ πάτησαν*: trod under foot, trampled upon, broke. Equiv. to Attic καταπατήσαντες. § 3 t. — *πιστὰ*: a standing epithet of oaths, even when they are broken.

158. *οὐ μὲν πως*: (but) surely in no way, by no means. Const. with ἄλιον. 'Adversative asyndeton,' § 2 m, μὲν being nearly equiv. to the Attic μέντοι. — *ἄλιον*: predicate, of no effect. — *ὄρκιον*: only here in the singular. This with the αἵμα, σπονδαί, and δεξιαί formed the ὄρκια of 157.

159 = B 341. — *ἄκρητοι*: the wine for solemn libations was not mixed with water, as was usual for drink-

ing. — *ἐπέπιθμεν*: for the form, see § 31 c.

160. *Ὀλύμπιος*: in the sing. always refers to Zeus, who was the special guardian of oaths and treaties. Cf. Διὸς ὄρκια Γ 107. — *οὐκ ἐτέλεσσαν*: cf. οὐκ εἰώ 55. The neg. is closely connected with the verb. Cf. οὐκ ἀτέλεστον 57, 168. — "Left unfulfilled," sc. ὄρκια, without punishing the offenders in accordance with the imprecation of Γ 298 ff.

161. *ἐκ*: to the full. Const. with τελεῖ. — *δέ*: in 'apodosis.' Cf. 262; see § 3 n. "Yet." Cf. ἀλλὰ A 82. — *καὶ ὀψὲ*: concessive. *Even though late*. — *σὺν μεγάλῳ*: with heavy loss, grievously. The notion of 'accompaniment' is here passing over into that of 'manner.' For the neuter adj. as subst., cf. ἐς μέσσον 79. Cf. σὺν κακῷ μεγάλῳ οἱ νικῶντες ἀπαλλάσσονται Hdt. vii. 9. 2. — *ἀπέτισαν*: gnomic aor., parallel to the pres. τελεῖ. Cf. raro... scelestum|deseruit pede Poena claudo Hor. Carm. iii. 2. 31 f. — "The breach of faith will surely be punished."

162. In explanatory appos. with σὺν μεγάλῳ 161. — *κεφαλῇσι*: heads, lives. The men of a sacked town were slain; their wives and children were reduced to slavery. Cf. 237-239, 1593 f.

εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 165 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισείησιν ἑρεμνὴν αἰγίδα πᾶσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

163-165 = Z 447-449, where they seem better placed. Here the verses show pious confidence in the just retribution of the gods. In Z, they are the expression of Hector's dreadful foreboding.

163 = ο 211. — τῷδε: refers to the next verse. — The following hiatus is merely apparent.

164. ἔσσεται: prominent at the opening of the verse, marks the confidence of Agamemnon's prediction. — ὀλώλῃ: nearly equiv. to a future. See § 3 b. — Ille dies veniet quo Pergama sacra peribunt. — Scipio is said to have repeated this verse at Carthage, thinking of Rome, in view of the transitoriness of human glory.

165 = 47.

166. σφι: for the dat. after ἐπί, cf. Μενελάῳ 94. — ὑψίζυγος: high-throned, explained by αἰθέρι ναίων. Epithet of Zeus as the most exalted ruler. Cf. δαμόνων σέλμα (bench) σεμνὸν ἡμέων Aesch. Ag. 192 f. — αἰθέρι: the peaks of Olympus tower above the clouds. See on A 44, 195.

167. αὐτός: himself. Zeus will not entrust to others the punishment for such base treachery. Cf. the 'prayer of St. Chrysostom,' αὐτὸς καὶ νῦν (thyself now also) τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πληρώσων. — ἐπισείησιν (ἐπι-σείω): for the mode,

cf. ὀλώλῃ 164. For σσ, see §§ 12 b, 41 j a fin. σεῖω is to σέω, as πλείω to πλέω or πλεύω. — ἑρεμνὴν (ἐρεβος): gloomy, dark, as causing fear and destruction. Cf. φοβισμβροτον αἰγίδα λ 297. The aegis was prob. a symbol of the thunder cloud. — αἰγίδα: cf. E 738 ff., B 447.

168. τῇσδε: i.e. the present. — ἀπάτης: gen. of cause. Cf. χωόμενον γυναικὸς A 429, κούρης χωόμενος B 689, τῆς ἁχέων B 694. — τὰ μὲν κτλ.: resumes the thought of 161, and prepares the way for the contrast of 169. — οὐκ ἀτέλεστα: i.e. surely accomplished. Cf. 57. Agamemnon seems not to be thinking chiefly of the destruction of Troy by the Achaeans, since he contemplates the humiliating withdrawal of their army on the death of Menelaus. He trusts in the justice of Zeus that the Trojans shall be punished in the future.

169-182. Agamemnon's first thought was of the danger to which his brother was exposed by entering into a single combat with one of this perfidious people. He now vividly and affectionately depicts the results of Menelaus's death. — "The Trojans will be punished, but of what advantage is that to me?"

169. σέθεν: 'objective gen.' with ἄχος, grief for thee.

170 αἶ κε θάνης καὶ πότμον ἀναπλήσῃς βίοτιο.
καὶ κεν ἐλέγχιστος πολυδίμῳ Ἄργος ἰκοίμην.
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης.
καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργεῖν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
175 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
καὶ κέ τις ᾧδ' ἑρέει Τρώων ὑπερνηγορέοντων,
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,

170. αἶ κε: *ἐάν*. — πότμον κτλ.: *fulfil the destiny*, equiv. to *πότμον ἐπίσπης* Z 412. — For the fulness of expression, see § 1 s.

171. καί: *and*, adds a further result of the leader's death. — ἐλέγχιστος: *most disgraced*. From *ἐλεγχος* *shame*, as *ἐχθιστος* from *ἐχθος*. § 22 b. — πολυδίμῳ: cf. Ἄργος *ἔειδε, θεά, πολυδίμῳ*, the beginning of the 'cyclic' *Thebaid*; *ὅταν ποτ' Ἄργους διψίαν ἔλθω χθόνα* Eur. *Alc.* 560. The eastern part of the plain of Argos and the whole region of Mycenae are ill supplied with water. Hence arose the myth of the artificial conduits of Danaüs, on Egyptian models, and the story of the occupation of his daughters the Danaïds in Hades.

172. μνήσονται κτλ.: the expedition had been undertaken in order to regain Helen for Menelaus. On the latter's death, the Greeks would remember the claims of their own families, and would return.

173 f. Cf. B 160 f. — καδ [κατὰ]: const. with *λίποιμεν*. — εὐχολήν: pred., as *a triumph, a boast*. For the const., cf. 75 f., 137, 197. — *λίποιμεν Ἑλένην*: really gives the cause for *ἐλέγχιστος ἰκοίμην* 171. — σέο: σου,

§ 24 a. — πύσει (*πύθω, puteo*): "will cover."

175. ἐν Τροίῃ: *in the Troad*. The Greeks who fell before Troy were, naturally, buried at once. Only H 334 f. (doubtless interpolated) is mention made of the possibility of taking the bones back to Greece. — ἀτελευτήτῳ κτλ.: "with our end unachieved."

177. ἐπιθρώσκων: sc. in mockery. Cf. *dum Priami Paridisque busto | insultet armentum* Hor. *Carm.* iii. 3. 40 f. — Μενελάου: the name shows more feeling than the pron. σου would have done. See on Ἀχιλλῆος ποθὴ *ἔεται* A 240 (Achilles's own words). The epithet is added in a sort of contrast with the contempt implied in *ἐπιθρώσκων*.

178. αἶθε: introduces a wish. G. 251, 1; H. 870 a. — ἐπὶ πᾶσι: *in every case, always*. — χόλον: see on 23. — For the irony of the wish, cf. αἶ γὰρ δὴ τοσσούτον ὀνήσιος (*enjoyment*) ἀντιδ-
σειεν | ὥς οὗτός ποτε (sc. *Odysseus*) τοῦτο (sc. *τόξον*) δυνήσεται ἐντανύ-
σασθαι φ 402 f.

179. καὶ νῦν: *now too*, with reference to ἐπὶ πᾶσι 178. — ἄλιον: pred. with *στρατὸν*. Cf. 158.

- 180 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεία χθών."
 τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 185 οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.
 190 ἔλκος δ' ἠγτὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει

180. καὶ δὴ: *and already*, explains 179. — οἰκόνδε: see on *Ιερὸς* 103.

181. σὺν κεινῇσιν νηυσί: *with empty ships*, i.e. without Helen and the spoils of war, and with heavy loss. Cf. αἰσχροὶν τοι δηρὸν τε μένιν κενὸν τε (*empty-handed*) νέεσθαι B 298, οἰκαδε νηυσόμεθα (*sc. the comrades of Odysseus*) κενὰς σὺν χεῖρας ἔχοντες κ 42. — λιπὼν: cf. 175. — ἀγαθόν: generally with βοήν (*war-cry*), as epithet of Menelaus. Cf. 220.

182. ὥς: repeats ὦδε 176. — τότε κτλ.: cf. Θ 150, Z 282, P 417. Formula of a wish for speedy death. Cf. sed mihi vel tellus optem prius ima dehiscat Verg. *Aen.* iv. 24, εὔχομαι μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι Xen. *An.* vii. i. 30, οὐ βέλτιόν ἐστιν ὑπὲρ τὴν Χάρυβδιν καὶ τὸν Κωκυτὸν καὶ μυρίας ὀργυῖας κατὰ γῆς διῆναι, ἢ πεσεῖν εἰς τοιοῦτον βίον Julian *Orat.* vi. 198 c. — εὐρεία: a standing epithet.

184. θάρσει μηδέ τί: with a second *imv.*, as K 383, Ω 171. — πῶς [*πῶς*]: at all. Cf. 234, Γ 306. — δειδίσσεο: *frighten*, *sc. by thy anxiety*. Not intrans., as B 190.

185. 'Causal asyndeton.' — οὐκ ἐν καιρίῳ: *not in a vital spot*. The Homeric heroes knew well what wounds were likely to cause death. — πάγη (πήγνυμι): *ἐπάγη*. — πάροιθεν: *local*.

186. ζωστήρ: cf. 182. — παναίολος: *all-gleaming*, from the bright metal plates.

187. ζῶμα (ζώννυμι): the lower part of the cuirass about which the girdle was drawn. Obs. the suffixes of ζῶμα and ζωσ-τήρ. G. 129, 2; 129, 4; H. 550; 553, 1. This is called *θώρηξ*, less definitely, in 183 ff. — μίτρη: see on 137. — τήν: *ην*. — κάμον [*έκαμον*]: *wrought*. Cf. E 338, 735.

188 = A 130, 285, B 369, K 42.

189. The rhythm of the verse accords with the anxiety of Agamemnon. — φίλος: as vocative. H. 707. — ὦ: between the adj. and its substantive. Cf. διοτρεφὲς ὦ Μενέλαε K 43.

190. ἔλκος: placed first in the verse, since the healing of the wound is the only care, now that the king knows that the arrow hit no vital part. — ἐπιμάσσεται (*μαίομαι, μασ*): *shall probe, shall heal*.

φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."
 ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἱγῆρος,
 195 ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρεΐος υἱόν,
 ὃν τις ὀιστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
 ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 200 παπταίνων ἦρῳα Μαχάονα. τὸν δὲ νόησεν
 ἑστέωτ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

191. φάρμακα: *herbs, drugs*. Cf. *νίξ* ὅσατι *λιανῶ* (*warm*), ἐπὶ δὲ *ρίζαν* (*root, wort*) βάλε *πικρὴν*, | *χερεὶ διατρίψας* (*rubbing it fine*), ὀδυνήφατον (*pain-killing*), ἦ οἱ ἀπάσας | ἔσχε' ὀδύνας *Λ* 848 ff. — παύσῃσι [*παύση*]: *free, sc. scé*. For the mode, cf. *ἐπισσείησιν* 167. — ὀδυνάων: *ablative*. Cf. *E* 909.

192. ἦ: *he spoke*. The subject of this verb is regularly continued as the subj. of the following. — Ταλθύβιον: Agamemnon's principal herald. Cf. *A* 320, *Γ* 118, *H* 276, *T* 196, 250, 267, *Ψ* 897. — θεῖον: cf. *κήρυκες*, *Διὸς ἄγγελοι* ἡδὲ καὶ ἀνδρῶν *Λ* 334.

193. ὅττι τάχιστα: *as quickly as possible*. — Μαχάονα: cf. *B* 731 f., *Λ* 505 ff., 833 ff. Machaon and his brother Podalirius were the only professional surgeons in the Achaean camp, but both were leaders in battle as well as surgeons. The best surgery of those days was rude, and every man knew the elements of the art.

194. φῶτα: in appos. with Μαχάονα, and further explained by the rest of

the verse. Cf. *E* 649. — Ἀσκληπιοῦ: Asclepius clearly is not a god in Homer's time, but only a skilful pupil of Chiron.

195. ἴδῃ: *examine*. — Μενέλαον κτλ.: cf. 98, 115, 205.

196. ὀιστεύσας: nearly equiv. to *ἵστω*. — τόξων: for the gen. with *εἰδώς* *skilled in*, cf. 310, *E* 11, 549, *Z* 438, *κύε εἰδότε θήρης* *K* 360.

197. Λυκίων: *i.e.* the army of Sarpedon, as the most important of the Trojan allies. Cf. *Z* 78. See on *B* 876. — τῷ . . . πένθος: in appos. with the whole sent.; cf. 28, 155. — 'Chiasmus.' — τῷ: *him, sc. βαλόντι*. — ἄμμι: *ἡμῖν*, § 24 a.

198 = *M* 351. — οἱ: *const.* with ἀπίθησεν.

199. βῆ [*ἔβη*]: *set out*. — κατὰ λαόν: marks no definite direction. Cf. 126, 209, κατὰ *ῥῆας* *B* 47.

201–203. Cf. 90–92.

202. Τρίκης: cf. *B* 729, where this name is spelt *Τρίκη*. A city in Western Thessaly, with one of the oldest sanctuaries of Asclepius. — ἱπποβότοιο: Thessalian horses and cavalry

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ὄρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 205 ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 ὧς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄριεν·
 βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 210 ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ', ὅσσοι ἄριστοι,
 κυκλός, ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 215 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθεν

were always noted for their excellence.

204. Cf. Γ 250. — This verse has a vigorous movement. The pause after the first syllable gives an ‘anapaestic’ (march) rhythm to the rest of the verse. — ὄρσο: 2d aor., while ὄρσευ 264 is the 1st aorist. § 35.

205–207 = 195–197. — ὧς: here is middle, but ἴδῃς is read by some.

208 = Λ 804, Ν 468; cf. Β 142, Γ 395, Ζ 51, ρ 150. — τῷ: for the dat., see § 3 g. — ὄριεν: aroused, moved, touched, used of pity, anger, and terror.

209. βὰν [ἔβησαν]: sc. Machaon and the herald. — κατὰ, ἀνὰ: clearly do not indicate opposite directions. ἀνὰ στρατὸν differs only metrically from κατὰ στρατὸν in such expressions, and the second ‘hemistich’ here is in appos. with καθ' ὁμίλον.

210 f. δθι: cf. 132. — Μενέλαος κτλ.: “was the wounded Menelaus.” — βλήμενος: “who was wounded,” nearly equiv. to βεβλημένος. For the passive meaning, see on βλήσθαι 115.

— αὐτόν: himself, the principal personage at this time. — ἀγηγέρατο: from ἀγείρω. § 25 k. Cf. stant lecti circum iuvenes Verg. Aen. x. 837. — ὅσσοι κτλ.: optimi quique.

212. κυκλός: in(to) a circle, in a ring. — ὁ δέ: i.e. Machaon. Here begins the ‘apodosis.’ Cf. 161, 221. — παρίστατο: stepped to his side. Nearly like παρέστη. Cf. 233, Β 244, Ε 570. — ἰσόθεος φῶς: always, as here, at the close of the verse, and in appos. with the subj. of the verb.

213. ἀρηρότος: cf. 134.

214. πάλιν: const. with ἐξελκομένοιο although a pause intervenes. This is added as a more definite statement of ἐξ. — ἄγεν [ἔάγησαν, from ἀγνυμι]: the barbs broke as they were pulled back against the metal belt. This reminds the hearer how serious the wound would have been if the arrow had not been guided by Athena to a well protected spot.

215 f. Cf. 186 f.

ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 220 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν.
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 ἔνθ' οὐκ ἂν βρίζοντα ἰδοῖς Ἀγαμέμνονα δῖον
 οὐδὲ καταπτῶσσιντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,

217. ἶδεν: cf. ἴδρ 205. — ἔμπεσε: cf. 134.

218. ἐκμυζήσας: Machaon sucked out the blood, which was generally wiped or washed off, as E 416, 798, Λ 830, 845 f., or checked by a charm (ἐκαιοδή), as τ 457. — ἐπὶ: adv. with πάσσε. Cf. E 401, 900, Λ 515, 830. — ἄρα: marks the progress to the next step in the action. Cf. the prose use of ἔπειτα or οὕτως after a participle. — εἰδὼς: as a skilled man, skilfully. Cf. ἀσκήσας 110.

219. οἱ: 'dat. of interest' (cf. τῷ 208) with πατρὶ, which is an indirect object. Cf. E 116. — Equiv. to ἂ τῷ πατρὶ ἔδωκε Χείρων. — φίλα φρονέων: (thinking loving thoughts), with friendly heart. Cf. ἐν φρονέων Λ 73, ἀγαθὰ φρονέων α 43. — Χείρων: the wise centaur (δικαίουτος Κερταύρων Λ 832) of Mt. Pelion, the teacher of Asclepius and Achilles, and the kind friend of Peleus. Later stories made him the trainer of the Argonaut Jason and many other heroes. Homer nowhere indicates that Chiron was a quadruped, as he was acc. to the later myths.

220-221. Renewed preparations for battle. Agamemnon visits the various divisions (ἐπιπάλλειν). This forms a supplement to the picture of the

Achaean army which is given in Books A and B.

220-250. Agamemnon orders the advance of the army.

221 = Λ 412; cf. P 107. — ἐπὶ: const. with ἤλυθον, came on. — The Trojans move first. This may be simply from the Greek point of view. But they see that the conflict is inevitable, and prefer to 'take the offensive.'

222. οἱ δέ: i.e. the Achaeans. — αὖτις: they had laid off at least their shields and helmets, at Γ 114, on the cessation of hostilities, to witness the single combat. — κατὰ: const. with ἔδυν [ἔδυσαν], donned. — μνήσαντο κτλ.: i.e. they were eager to fight. Cf. Θ 252, Ξ 441, Ο 380, χάρμης | Τρῶες μνησέσκοντο Ν 721 f., ἀλλὰ μνησάμεθα χάρμης Ο 477, Τ 148, χ 73, Μενέλαος ἀνάγει Ἀχαιοὺς | νόστον μνησέσθαι γ 141 f. 'To 'remember the return' is to enter upon it; to 'remember flight' is to take flight.

223. βρίζοντα: sleepy, sluggish. — ἴδοις: videres. Potential of the past. See G. 222, κ. 3; H. 896; cf. Γ 220.

224. Note the cumulation of synonymous expressions. — οὐκ ἐθέλοντα: unwilling, disinclined. This οὐκ balances the neg. in the preceding οὐδέ.

225 ἀλλὰ μάλα σπείδοντα μάχην ἐς κυδιάνειραν.
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόοντας
 Εὐρυμέδων υἱὸς Πτολεμαίου Πειραΐδαο,
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 230 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
 καὶ ῥ' οὓς μὲν σπείδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 " Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·

225. κυδιάνειραν: this epithet is applied to the ἀγορή, in A 490.

226. ἵππους μὲν: correl. with αὐτὰρ δ 231. — ποικίλα χαλκῷ: bright with the bronze plates with which the chariot was decorated. Cf. E 239, K 322, 398.

227. τοὺς μὲν: repeats the μὲν of 226. Cf. E 842, 844. — ἀπάνευθε: at one side, i.e. behind the line of combatants. — ἔχε [εἶχε]: coincident in time with ἐπεπωλεῖτο 231. Impf. of continued action. — φυσιόοντας: snorting in their impatience.

228. Εὐρυμέδων: only here in Homer. Acc. to Paus. ii. 16. 5, he was slain with Agamemnon at Mycenae. Nestor's charioteer has the same name, Θ 114, Λ 620.

229. πολλά: urgently, earnestly. Cognate acc., as adv., with ἐπέτελλε. Cf. E 197, Z 207. — παρισχέμεν [παρέχειν]: sc. ἵππους καὶ ἄρματα. To keep near at hand, ready to receive him in any emergency, but of course behind the line of battle. — ὅππότε κεν: όταν.

230. γυῖα: hands and feet. In appos. with μιν. — λάβῃ: subjv., though after a secondary tense, preserving the form of the original command. Cf. 334. — πολέας: cf. πολέες 143. — διὰ: const.

with πολέας. διὰ and ἀνά do not suffer 'anastrophe.' § 37 c. This may have been in order to avoid confusion with Δία (Zeús) and ἀνα (voc. of ἀναξ). — κοιρανέοντα: commanding, going as commander. Cf. 250.

231. αὐτὰρ: see on 226. — πεζός: pred. with ἐὼν, on foot. — ἐπιπωλεῖτο κτλ.: cf. αὐτὸς δὲ (sc. Agamemnon) κτίλος (ram) ὅς ἐπιπωλεῖται στίχας ἀνδρῶν Γ 196. Hence comes the Greek title of this Fifth Book.

232. καὶ ῥα: and so, proceeding to the details of κοιρανέοντα. — οὓς μὲν σπείδοντας: contrasted with οὓς αὐ μεθίοντας 240. The contrast of the partic. is strengthened by their position before the verse-pause. — ὦοι: 'iterative' optative. See G. 283; H. 914 B; cf. 240, B 188, K 480. This corresponds to the 'iterative' impf. θαρσύνεσκε 233 (§ 36). — ταχυπώλων: a standing epithet of the Danaoi, as ἱππόδαμοι is of the Τρῶες.

233. παριστάμενος: cf. 212. For the metrical quantity of the ultima, cf. μὲν 18.

234. πώ: cf. 184. μεθίετε: cf. M 409, N 116. μή shows this to be inv. here. — ἀλκῆς: ablative gen. of separation. Cf. 240, 351, Z 330.

- 235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσει' ἀρωγός,
 ἀλλ' οἱ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροά γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
 240 οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
 τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν·
 "Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥτε νεβροί,
 αἱ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 245 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·

235. ἐπὶ ψευδέσσι: on the side of liars, i.e. of the Trojans who have broken their oaths. Cf. ἐπαρήγειν and ἐπαρωγός.—ψευδέσσι (ψευδής): equiv. to ψεύσασιν.—ἔσσεται [ἔσται]: for the elision, cf. φαίνεται 278.

236. Cf. 67, 72, 271, γ 299.

237. τῶν: this is followed by a more exact division into two classes, introduced by ἧ τοι and αὐτε. "Their own bodies will lie unburied; their wives and children will be carried into captivity."—αὐτῶν: contrasted with ἀλόχους and τέκνα.—γῦπες ἔδονται: cf. αὐτοὺς δὲ ἐλόρια τεύχε κύνεσσιν | οἰωνοῖσι τε δαῖτα A 4 f., Π 836, x 271, x 42. See on A 4.—γῦπες: in 'chiastic' relation to ἡμεῖς 238. Cf. E 235 f.

238. φῶλας: a standing epithet, even on an enemy's lips. See on 818.

239. ἄξομεν: sc. as captives. See on 162.—νήεσσιν: ναυσίν, § 18 c.—ἔλωμεν: aor. subjv., equiv. to fut. perfect.

240. Cf. Z 330.—μεθιέντας: see on 232, 234.—στυγεροῦ: the Homeric

epithets of war represent it as a hated thing.

241. Cf. O 210.—νεικέεσκε (νεκίειν): cf. θαρσύνεσκε 233. For the length of the antepenult, see § 29 i.

242. ἐλεγχείες: coward caitiffs. Cf. ἐλέγχεα B 235.—σέβεσθε: sc. ἀλλήλους. Cf. E 530.

243. τίφθ' [τί ποτε] οὕτως: this second question explains the former. "Do you feel no shame in standing thus inactive?"—ἔστητε: an isolated perfect form, for ἔστατε. Some read ἔστητε, and illustrate the use of the aorist by Αἰνεία τι σὺ ἔστης γ 179.—τεθηπότες: dazed. Cf. φ 29.—νεβροί: the Homeric personification of cowardice. Cf. the Eng. 'hare.'—Cf. κυνὸς ὄμματ' ἔχων κραδίην δ' ἐλάφοιο (deer) A 225.

244. αἱ τ' ἐπὶ οὖν: cf. γ 4.—πολῆος: broad.—πεδίοιο: local gen., on the plain.—θέουσai: const. closely with ἔκαμον, weary with running.

245. μετὰ φρεσὶ: much like ἐν φρεσὶ. φρένες are attributed to a brute animal, also Π 157, P 111. The word is used primarily in an anatomical sense.

- ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἦ μένετε Τρῶας σχεδὸν ἑλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἱ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων·"
 250 ὥς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν.
 ἦλθε δ' ἐπὶ Κρήτεσσι κίων ἀνὰ οὐλαμόν ἀνδρῶν·
 οἱ δ' ἄμφ' Ἴδομενῆα δαΐφρονα θωρήσσοντο·
 Ἴδομενεὺς μὲν ἐνὶ προμάχοις, σὺ δ' εἰκελὸς ἀλκήν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 255 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,

246. *ὥς*: resumes *οὕτως* 243.

247. *ἦ*: *doubtless*. A sarcastic suggestion. — *Τρῶας*: const. primarily with *μένετε*. The inf. is added in explanation; cf. *τῆς ἐπιδι ξυνέηκε μάχεσθαι* A 8. But this comes near to the const. of acc. with infinitive. — *ἔνθα*: cf. *δο* 132. The clause is equiv. to *νηῶν*.

248. *εἰρύαται* [*εἰρυνται*]: *lie drawn up*. — *εὐπρυμνοί*: only here, but it is a fitting epithet, since the ships were drawn up on shore with their bows toward the sea, and the sterns were a prominent part of the camp. Cf. *ἵστατο νεῖκος ἐπὶ πρυμνῇσι νέεσσιν* N 333.

249. *ὑπέρσχη χεῖρα*: a poetic figure of protection. Cf. E 433, I 420, Ω 374, *ὅς Χρύσην ἀμφιβέβηκας* A 37, and the Old Testament figures. — "You seem inclined to do nothing for your own safety, but to leave all to Zeus."

250. Cf. 230 f.

251-421. *Agamemnon visits the several divisions of his army*. Five corps are enumerated: I. Idomeneus, 251-271; II. The Ajaxes, 272-291; III. Nestor, 292-325; IV. Menestheus and Odysseus, 326-363; V. Diomed and Sthenelus, 364-418.

251. *ἐπὶ Κρήτεσι*: *at the Cretans, i.e. to the place where the Cretans were*. Cf. 273. — The Cretans stood in the line on the right of the Lacedaemonians (Menelaus), and on the left of the Salaminians (Ajax). Cf. Γ 230, where Idomeneus is noticed immediately after Ajax. — *οὐλαμόν*: connected with *εἰλω press, throng*, and like it with initial F.

252. *θωρήσσοντο*: *sc. when Agamemnon reached them*.

253 f. 'Asyndeton.' An amplification of 252. — *Ἴδομενεὺς*: cf. A 145, B 405, 645 ff. Idomeneus was one of the older leaders, and was highly esteemed by Agamemnon. See on A 145. — *ἐνὶ προμάχοις*: equiv. to *πρώτας*, corresponding to *πυμάτας* 254. *Sc. ὥτρυνε φάλαγγας*. — *σὺ κτλ.*: for the comparison of a hero to a brute, see on B 480, where Agamemnon is likened to an ox. Ajax also is likened to a wild boar, P 281, and even to a stubborn ass, Δ 558. Cf. E 783. — *ἀλκήν*: *warlike spirit*, in general.

255. Cf. 283, 311, Θ 278, κ 190. — *γήθησεν*: *inceptive. Joy entered his heart*. Cf. *ρίγησεν* 148.

- αὐτίκα δ' Ἰδομενῆα προσηΐδα μελιχίουσιν·
 “Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυνώλων
 ἡμὲν ἐνὶ πολέμφῃ ἡδ' ἄλλοιῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθῃ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται·
 εἰ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔσθηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγη.
 ἀλλ' ὄρσευ πολεμόνδ', οἷος πάρος εὐχεται εἶναι.”
 265 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἡΐδα·

256. *μελιχίουσιν*: cf. 241, *κερτομίοισι* (*cutting*) *προσηΐδα* A 539, *ὄνειδεῖοισιν* X 497, *ἐπέεσσι μαλακοῖσι* A 582.

257-263: These verses simply prepare the way for 264. Cf. Θ 161 ff., I 53 ff.

257. Cf. Θ 161. — *περὶ*: *exceedingly*, adv., with *τίω*, forming a superlative idea which is followed by the participle gen., *Δαναῶν*. Cf. 46, 375, A 258, E 325, H 289, I 38, *περὶ πάντων τῶν ἐταίρων* Z 81, *περὶ δ' αἰσχυλῶν* (*dreadful deeds*) *ρέζεις* | *ἀνδρῶν* Φ 214. G. 191, VI. 5. 1; H. 803, 1 b.

258. “Both in action and in the council, in war and in peace.” Cf. A 145, B 405.

259. *δαιτί*: illustrates *ἄλλοιῳ ἔργῳ*. For the elision of the final *ι*, see § 18 a; cf. E 5. For the retraction of the accent of the elided syllable, see § 10 d; cf. *πόλλ'* 229. — *ὅτε κέρωνται*: *κν* is not needed in these cond. rel. clauses of Homer. G. 233; 223 n. 2; H. 914 a. Cf. 261 f., 263, 130 f. — *γερούσιον*: equiv. to *γερόντων*. Cf. *γερούσιον ὄρκον* oath of the senators X 119. *Aldermanic*, i.e. the wine offered to the *γέροντες*.

260. *κέρωνται*: pres. subjv. mid. of *κέραμαι* (*κεράννυμι*). *Mix for themselves*,

though the service was performed by subordinates.

261. *εἰ πίνωσιν*: for the lack of *ἀν*, see § 3 c α; cf. 259 f. — *κάρη κομόωντες*: for the epithet, see on B 11. — *Ἀχαιοί*: i.e. the ‘elders’ or princes assembled in Agamemnon’s tent. *Ἀχαιοί* differs only metrically from *Δαναῶν* 257 and *Ἀργείων* 260.

262. *δαιτῶν*: *measured portion, mess*. Cf. ‘And he took and sent messes unto them from before him; but Benjamin’s mess was five times so much as any of theirs,’ *Genesis* xliii. 34. — *δέ*: in apodosis, cf. 161. — *πλεῖον* [*πλέων*]: *full*. Contrasted with *δαιτῶν*. — For the same honor, cf. Θ 162, M 311.

263. *πιέειν*: follows the verse-pause, explanatory of the first hemistich. To this is added a general clause. — *ἀνώγη*: subjv., as following a principal tense. In the parallel passages, the opt. is required, after a secondary tense. Cf. Θ 189, θ 70.

264. *ἀλλ' . . . πολεμόνδε*: cf. T 139. — *ἀλλά*: introduces an exhortation, breaking off from what has preceded. — *ὄρσευ* [*ὄρσεο, ὄρσου*]: cf. ὄρσο 204. — *οἷος*: *such as*. — *πάρος*: *at other times*.

265 = N 221, 259, 274, 311.

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἑταῖρος
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ’ ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ’, ἐπεὶ σὺν γ’ ὄρκι’ ἔχεναν
 270 Τρῶες· τοῖσιν δ’ αὖ θάνατος καὶ κῆδ’ ὀπίσσω
 ἔσσει’, ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”
 ὡς ἔφατ’, Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 ἦλθε δ’ ἐπ’ Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 275 ὡς δ’ ὅτ’ ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνῆρ

266. *μάλα μὲν*: cf. 318. — *ἐρίηρος*: *helpful, trusty*. From *ἐρι* and *ἦρα* (in *ἐπὶ ἦρα φέρων* A 572).

267. *τὸ πρῶτον*: *first, once*. Cf. *ἐξ οὗ δὴ τὰ πρῶτα διαστήτην* A 6. — *ὑπέστην* (*ὑφίστημι*): *equiv. to ὑπεσχόμεν*, which the heroic verse would not admit. Cf. *ὑπέσχετο καὶ κατένευσεν* ω 335, for the third person; *ὑπόσχεο καὶ κατένευσον* A 514. — *κατένευσα*: a nod was the solemn confirmation of a promise. See on A 514.

269. *σὺν*: const. with *ἔχεναν*, *confunderunt, confused, broke*. Cf. *confundere foedus*, quoted on 88. — Note the variety of expressions for the breach of truce. Cf. 67, 157, *Διὸς ὄρκια δηλήσῃται* Γ 107, *ὑπὲρ ὄρκια πημήνειαν* Γ 299. — *γέ*: gives emphasis to the whole clause. — *ἔχεναν*: for the 1st aor. without *σ*, see § 30 i.

270. *Τρῶες*: added with considerable feeling. Cf. *ἔρδε* 29. — *αὖ*: *in turn, on the other hand*; cf. 417. — *κῆδεα*: *griefs*, sc. for the death of loved ones. — *ὀπίσσω*: *hereafter*.

271. See on 236. — This repeats the thought of 269, but lays stress on *πρότεροι*, instead of on *Τρῶες*.

272–291. *The Ajaxes*.

272. *κῆρ*: cf. 326, Σ 557, *χωόμενος* κῆρ A 44; see § 1 v.

273. Cf. 251. — *Αἰάντεσσι*: the two Ajaxes (Telamonian Ajax, B 557, and the lesser, Locrian, Ajax, B 527) stood side by side in battle. Cf. M 343 ff., N 43 ff., 701 ff., P 719 ff.

274. *τῷ*: sc. *Αἴαντε*. — *κορυσσέσθην*: cf. *θωρήσαντο* 252. — *δὲ νέφος*: for the short vowel treated as long before *νέφος*, see § 41 j, k. — *νέφος πεζῶν*: cf. Ψ 133, *κυάνεον Τρώων νέφος* Π 66, *ψαρῶν* (*starlings*) *νέφος* P 755, *ἀμφὶ δὲ πτόλιν νέφος* | *ἀσπίδων πυκρὸν φλέγει* Eur. *Phoen.* 250 f., *insequitur nimbus peditum* Verg. *Aen.* vii. 793, *rex peditum equitumque nubes iactat* Livy xxxv. 49, ‘So great a cloud of witnesses,’ *Hebrews* xii. 1. — This incidental metaphor suggests the following comparison.

275. *ὡς δτε*: introduces a comparison, as 130, but here is joined with the indicative. See on 130. — *ἀπὸ σκοπιῆς*: where the goats feed on the rocky slope. — The goatherd and his flock are not necessary to the comparison, but are introduced in order to enliven and give a touch of human interest to the scene, just as landscape painters are wont to introduce

- ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥντε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 280 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν
 δῆιον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 285 "Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 σφῶι μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω·

some bit of life. § 2 c. Cf. 455, πάντα δέ τ' εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν Θ 559, χ 306.

276. ἐρχόμενον κτλ.: coming over the sea, toward the on-looker. — ὑπὸ κτλ.: driven by the blast of Zephyrus. This wind came to the plain of Troy from the cold mountains of Thrace, and was to the Homeric poet no mild 'Zephyr,' but a blustering, stormy wind. See on B 147.

277. τῷ: i.e. the goatherd. — ἀνευθεν ἐόντι: for the adv. const. with ἐόντι, see on δὴν Z 139; cf. Ως 319. — The poet takes his stand with the herd. See on ἔκαθεν δέ τε φαίνεται αὐγὴ B 456. — μελάντερον κτλ.: this seems to be a combination of two expressions, μελάντερον ἢ and μέλαν ἥντε κτλ.

278. φαίνεται: for the elision of αι, see § 10 a; cf. ἔσσεται 235. — ἰὸν (εἰμι): repeats ἐρχόμενον. — ἄγει: brings. σὺν λαίλαπι would give nearly the same sense, but without so much animation.

279. This verse only completes the picture. It has no place in the strict comparison. — ῥίγησεν, ἤλασε: gnomic

aorists, cf. 143. — ὑπὸ σπέος: under (cover of) a cave, into a cave.

280. τοῖαι: as such, i.e. so dark and threatening. This refers to ὡς 275, and is explained by 282. Cf. τοῖαι 146.

281. ἐς: for its position between adj. and subst., see § 1 l. — πυκιναί: πυκναί. Cf. 392.

282. πεφρικυῖαι: bristling. Restless movement is implied in the verb. Cf. H 62, ἔφριξεν μάχη ἐγχείρσιν N 339, φρίσσουσιν ἄρουραι Ψ 599, horrentia pilis agmina Hor. Sat. ii. 1. 13, sparsis hastis longis campus splendet et horret Ennius Sat. 15; ἢ τε φάλαγξ ἢ Μακεδονικὴ πυκνὴ καὶ ταῖς σαρίσσαις (pikes) πεφρικυῖα Arrian Anab. iii. 14. 3, 'Bristled with upright beams innumerable | Of rigid spears, and helmets thronged, and shields,' Milton Par. Lost vi. 82 f.; 'horrent arms,' ib. ii. 513.

284 = 337, κ 191, δ 77, κ 430. Cf. 369, A 201, etc. — σφέας: monosyllabic. § 7 a.

285 = M 354.

286. σφῶι: acc. obj. of ὀτρυνέμεν. — γάρ: introduces the next verse, cf. M 328, Ω 223, α 301.

αὐτὸ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

- 290 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."
ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι
295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
Αἴμονά τε κρείοντα Βιάντά τε ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
ἔρκος ἔμην πολέμοιο· κακοὺς δ' ἐς μέσσον ἐλασσειν,

287. αὐτῶ: *yourselves, of your own impulse.*

288 = B 371, H 132, Π 97, δ 341, η 311, ρ 132, σ 235, ω 376. An appeal to the three chief divinities in an ardent wish.

289. πᾶσιν: emphatic. Masc., not neuter. For the dat., cf. τῷ 208.

290 = B 373. — τῷ: *in that case, then.*

291 = B 374, N 816. — χερσὶν ὑπο: for ὑπό with the dat., in its transition from local to causal sense, see § 3 h γ.

292–325. *Nestor.*

292 = 364; cf. ζ 468, ρ 254.

293. ἐνθα: *then.* A particle of transition in the story. — ἔτετμε: equiv. to εἶρε. — λιγὺν κτλ.: cf. A 248. — Πυλίων: see on B 591. — ἀγορητήν: equiv. to Attic *ῥήτωρ*. — Nestor, the oldest and wisest of the Achaeans, brought against Troy a larger force than any other chieftain, except Agamemnon. See B 591 ff. He stood with his Pylians on the right of the Locrians, and on the left of the Athenians; cf. 273, 327.

294. οὓς: possessive pronoun. — στέλλοντα: *marshalling.* Cf. κοσμέω, Attic *τάσσω*.

295 f. These Pylians do not appear elsewhere, except possibly Alastor in N 422. Nestor's sons, Antilochus and Thrasymedes, are not named here. — ἀμφὶ κτλ.: const. with ἐτάρους 294. — Ἀλάστορα: the preceding hiatus is justified by the verse-pause.

297. ἱππῆας: *knights, horsemen,* — but on chariots, not as cavalry. Sc. ἔστησε from 298; cf. 253 f. — Nestor was a skilled tactician, B 362 ff., 553 ff., and here are found the beginnings of Greek military tactics.

298. πολέας κτλ.: in appos. with πεζοὺς. *Many brave men.* Cf. Ω 204, 520, ω 427.

299. ἔρκος κτλ.: *to be a defence, etc.* Cf. 137. Const. with both ἱππῆας and πεζοὺς. — ἔμην: *εἶναι*, § 34 g. — κακοὺς: *worthless, unwarlike,* — without moral quality. — This passage was often used as an illustration by the ancient rhetoricians: weak arguments were

- 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζου.
 ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγειν
 σφοδρὺς ἵππους ἐχέμεν μῆδὲ κλονέεσθαι ὁμίλῳ·
 “μῆδέ τις ἵπποσύνη τε καὶ ἡγορήφι πεποιθὼς
 οἷος πρόσθ' ἄλλων μεμάτω Τρῶεσσι μάχεσθαι,
 305 μῆδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχ' ἐπόρθεον,

to be sandwiched between the stronger arguments which should begin and close the speech. — Cf. καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς χειρίστους ἵνα ὑπὸ μὲν τῶν ἁγωνται, ὑπὸ δὲ τῶν ὠθῶνται. Xen. Mem. iii. 1. 8.

300. οὐκ ἐθέλων: invitus. Cf. 224.—ἀναγκαίῃ: of necessity. ἀναγκαίη: ἀνάγκη :: Ἀθηναίη: Ἀθήνη.

301. ἱππεύσιν μὲν: implies a περὶ οἷς δέ, which is not given.—ἀνώγειν [ἡνώγει]: plpf. as imperfect.

302. σφοδρὺς: σφετέρους, § 24 a.—ἐχέμεν: check, so as not to advance beyond the line of battle.—κλονέεσθαι: be disordered.—ὁμίλῳ: local, in the throng.

303. μῆδέ τις: and let no one. This is in close connexion with 302 (as if that had been σφοδρὺς τις ἕκαστος ἵππους ἐχέτω), and forms the transition to direct discourse, which is elsewhere introduced by some formula. Cf. ἦς ἔρ' ἀνώγειν | τοξεύειν. “ὅς μὲν κε βάλλῃ” κτλ. Ψ 854 f., παρήγγειλεν αὐτοῖς περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου Acts i. 4.—ἱπποσύνη: “skill in fighting on chariots.” Horsemanship was as important an accomplishment for the Homeric heroes as

for the knights of the Middle Ages. — ἡγορήφι [ἀνδρείῃ]: for the ending, see § 15 a.

304. οἷος: i.e. as πρόμαχος, explained by πρόσθ' ἄλλων. Cf. Γ 16, 22. — In general, the Homeric heroes fought independently and severally, and made hardly an effort to maintain a regular line.—πρόσθε: local, cf. προπαρθεῖν ὁμίλου μακρὰ βιβάντα (striding) Γ 22.

305. μῆδὲ κτλ.: nor let him draw back, sc. behind the line.—ἀλαπαδνότεροι κτλ.: sc. otherwise, if this order is not obeyed.—γάρ: introduces the reason for the command.

306. ἀπὸ ὧν ὀχέων: on his chariot, cf. E 13, O 386, ἐπιστάμενοι ἀφ' ἵππων μάρνασθαι i 49 f. For οἷς ὕχσιν ἀπὸ τούτων ἵκηται. In contrast with οἷος πρόσθ' ἄλλων.—ὧν: possessive pron., as is indicated by the preceding ‘apparent hiatus.’ See §§ 9 f, 14 a; cf. οὗς 294.—ἔτερα: i.e. hostile.—ἵκηται: reach, sc. with the spear, when the enemy approached so near.

307. ἔγχει κτλ.: cf. E 851, μεμαῶτες ὀρεκτῆσιν μελήσιν B 543.—ἐπεὶ ἡ: cf. 56.—οὕτως: in contrast to 303 f.

308. οἱ πρότεροι: as subst., those men of old. Cf. E 637, I 524, Ψ 332.—ἐπόρθεον: trisyllabic.

- τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι νῆχοντες.”
- 310 ὥς ὁ γέρων ᾧτρυνε πάλαι πολέμων ἐν εἰδῶς.
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ὦ γέρον, εἴθ’ ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν
ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
- 315 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”
τὸν δ’ ἡμέιβει’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὥς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.

309. Explanatory of ᾧδε 308. — *τόνδε*: i.e. that which has been described. — *νόον*: plan, rule. — *θυμὸν*: will, purpose.

310. *πάλαι*: long ago. Const. with *εἰδῶς*. Nestor was no novice in war. — *πολέμων*: for the gen., see on τόων 196; cf. sciens pugnae Hor. Carm. i. 15. 24.

311. See on 255.

312. See on A 201. This formula is repeated no less than fifty times in Homer. See § 1 w. — *φωνήσας*: lifting up his voice.

313. *εἴθε*: const. with *ἔποιτο*. — *θυμὸς* κτλ.: cf. 360, ὁ 178, λ 566, ν 9, 217, ψ 215. — *θυμός*: spirit. — *φίλοισιν*: a standing epithet of words which denote relationship, or a part of the human body, or the mind.

314. *γούνατα*: the knees were to the Homeric warriors the seat of physical strength. In them, physical weakness is early shown. Cf. Eng. ‘weak-kneed.’ See on E 176; cf. ὅποτε μιν κάματος τε καὶ ἰδρὸς γούναθ’ ἴκοιτο N 711, βλάβεται δέ τε γούνατ’ ἰόντι T 166, κάματος δ’ ὑπὸ γούνατ’ ἐδάμνα φ 52. Hector as a suppliant begged

Achilles ὑπὲρ ψυχῆς καὶ γούνατ’ X 338. — *ἔποιτο*: kept pace with, “did the bidding of,” the spirit. — *βίη* κτλ.: cf. H 157, Λ 670, Ψ 629, ξ 468, 503.

315. *ὁμοῖον*: generally understood as common, which comes to all alike. Most freq. as an epithet of war and strife (444). The form *ὁμοῖος* is never so used. The meaning which is given above is unsatisfactory, since not all men live to old age or engage in war. — *ὄφελεν* κτλ.: of an unattainable wish. G. 251, 2, n. 1; H. 871 a.

316. *ἔχειν*: sc. γῆρας. — *σύ*: sc. ὄφελος. — *κουροτέροισι*: const. with *μετά* in *μετεῖναι*.

317 = Θ 151, I 162, K 102, 128, 143, Λ 655, Ξ 52, etc. — *ἱππότης*: *ἱππεύς*. For the ending, see § 16 b; cf. *ἱππηλάτα* 387, *νεφεληγερέτα* 30.

318. *μάλα μὲν*: cf. 266.

319. *ὥς ἔμεν*: τοιοῦτον εἶναι. “That I were so strong as I was when,” etc. — For ὥς with *ἔμεν*, cf. *ἀνθεν* 277. — For similar memories of Nestor, see H 132 ff., Λ 670 ff., Ψ 629 ff. — *Ἑρευθαλίωνα*: an Arcadian champion, whom Nestor slew in battle on the banks of the Celadon, — a river which

320 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
 εἰ τότε κούρος ἔα, νῦν αὐτέ με γῆρας ὀπάξει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἥδ' ἐκελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
 325 ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν."

ὥς ἔφατ', Ἀτρεΐδης δὲ παρώχeto γηθόουνος κῆρ.
 εὐρ' υἱὸν Πετewο Μενεσθῆα πλήξιππον
 ἐστεῶτ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,

the Phoenicians called *Jardanus* (cf. 'Jordan'). The story is told in full in H 132 ff. — κατέκταν: for the form, see § 35.

320. Non omnia possumus omnes. This maxim appears in fuller form, ἀλλ' οὐ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλίσθαι N 729, cf. οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν θ 167. Cf. non omnia nimirum eidem di dedere Livy xxii. 51, Maharbal to Hannibal. — "No man has at the same time the wise experience of old age and the fiery vigor of youth."

321. Asyndeton, since this is an illustration of the preceding principle. § 2 m. — εἰ κτλ.: conditional only in form. "As I was then," etc. Cf. εἰ δὲ σὺ καρτερός ἐσοι κτλ. A 280, εἰ τις οὖν παράκλησις ἐν Χριστῷ, εἰ τι παραμύθιον ἀγαπῆς, εἰ τις κοινωνία πνεύματος . . . πληρώσατέ μου τὴν χαράν St. Paul, Ep. Philip. ii. 1. — ἔα [ῆν]: the quantity of the ultima is uncertain; it is treated as long before the verse-pause. Cf. E 887. — νῦν αὐτε: but now. αὐτε in this use hardly differs from αὐτάρ. Cf. A 237. — ὀπάξει: attends, like a companion, or even like a pursuing enemy. Cf. θ 103. γῆρας is personified.

322. καὶ ὥς: "even though so old and infirm."

323. βουλῇ καὶ μύθοισι: cf. ν 298, π 420. — τό: see on τό 49.

324. αἰχμὰς: acc. of 'kindred formation.' Cf. 27. The Attic would use the article τὰς. — οἳ περ: they who, i.e. since they, giving the reason for the preceding clause.

325. ὀπλότεροι: i.e. more vigorous. — γεγάασι [γεγόνασιν]: are. — βίηφιν: cf. ἡγορέφιν 303.

326 = 272.

326-363. *Menestheus and Odysseus.*

327. For the 'asyndeton,' cf. 89. — Πετewο: for Πετewοο. See § 17 c. — Μενεσθῆα: this Athenian leader was said to be the best κοσμησάι (marshal) ἱππους τε καὶ ἀνέρας ἀσπιδιώτας, B 554, but he and the Athenians have no prominence in the action of the *Iliad*.

328. ἀμφὶ: sc. ἕστασαν. — Ἀθηναῖοι: the Athenians stood on the right of the Pylians, and on the left of the Cephallenians. — μῆστωρες (μῆδομαι) κτλ.: cf. E 272, Z 97.

329. αὐτάρ: "while." § 3 q. — ὁ: short before πλησίον. § 41 i β. — πολύμητις: for the epithets of Odysseus, see § 4 c; cf. 358. — Ὀδυσσεύς: in appos. with ὁ. Cf. Ἀθηναῖη κτλ. 20.

330 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συννοριόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 335 Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετewὸ διοτρεφέος βασιλῆος
 καὶ σὺ κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,

—The hero of the *Odyssey*; one of the shrewdest of the Achæan leaders.

330. πὰρ: at his side, near at hand. § 37 b. — Κεφαλλήνων: the common name for the subjects of *Odysseus*.

331. ἔστασαν: contrasted with κίνυντο (cf. Attic ἐκινούντο), and so followed by an explanation, with γάρ. — σφίν: i.e. Menestheus and *Odysseus*. Nearly equiv. to Attic αὐτῶν, with λαός. Cf. τῷ 208. — ἀκούετο: mid., only here in Homer. — αὐτῆς: i.e. the token of the beginning battle. — These Cephallenians were at a considerable distance from the centre of action.

333. ἵπποδάμων: knightly. ‘Horse-tamers’ has indeed the same root (δαμ-), but has very different associations. — οἱ δὲ κτλ.: gives the result of the preceding clauses. Since the cry of battle had not been raised, and the strife was only just beginning, these were waiting.

334. ὅππότε: for the time when. Cf. δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί B 794, of the Trojan scout. — πύργος: tower, i.e. column, as 347. Cf. τάξις, τάγμα. — ἄλλος: clearly these

Cephallenians do not expect to be the first to begin the conflict.

335. Τρώων: gen. after a ‘word of aiming.’ Cf. Μενελῶν 100, ὠρμήθη δ’ Ἀκάμαντος E 488 rushed at *Acamas*. — ἄρξειαν: for the pl. after a ‘collective word’ (πύργος), cf. ὡς φάσαν ἡ πληθὺς B 278. G. 136, 3; H. 609.

336. Cf. 255, 368. — νείκεσεν: for the σσ, see § 12 a.

337. See on 284.

338. νιέ: the final syllable of the voc. is not infreq. treated as long, cf. 155, E 359, II 21; this is generally to be explained by a following pause. Here, νιδs might be read, cf. φίλος 189. § 41 p.

339. κακοῖσι δόλοισι: cunning, instead of brave strength. — κεκασμένη: from καίνυμαι. — κερδαλεόφρον: cf. A 149. — The character of *Odysseus* in post-Homeric times was largely in accordance with these epithets. Cf. the words which are put into his mouth, ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει Soph. Phil. 111. — Obs. the alliteration (κ). § 2 a. — Not a word is said here about Menestheus, 327; nor does that chief make any reply.

- 340 τιπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
 σφῶιν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 345 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα
 οἶνον πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὁρόωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ."

340. καταπτώσσοντες: cf. 224, E 254, 476. — ἀφέστατε: stand aloof, sc. μάχης.

341 f. Chiastic arrangement of clauses: μετὰ πρώτοισι ἐόντας answers to μίμνετε δ' ἄλλους, and 342 to ἀφέστατε 340. — μὲν [μήν]: emphasizes the preceding word. Cf. N 47, O 203, T 92. Contrasted with νῦν 347. — ἐόντας: attracted from the case of σφῶιν to the acc. which already in Homer's time was most freq. with the infinitive. Cf. A 541, B 113, E 716.

342 = M 316. — ἐστάμεν [ἐστάναι]: stand ready. — καυστείρης (καίω): cf. δέμας (like) πυρὸς αἰθομένῳ A 596, μάχη ἐνοπή τε δεδήειν M 35, Ἴδομενεῖα ἴδον φλογὶ εἰκέλον ἀλκήν N 330, φλογὶ εἰκέλον Ἑκτορα N 688, εἰ πυρὶ χεῖρας ἔοικε T 372. The same figure is prob. in δῆιον 281.

343. πρώτῳ: emphatic. — ἀκουάζεσθον: perh. a reference to ἀκούετο 331. Here followed by two gens.; cf. κέκλυτέ μεν μύθων κ 189, but the examples are not strictly parallel. — Sarcastic. "When I invite you to a feast, you are ready enough to listen and come."

344. γέρουσιν: cf. 259 f. The number of the Gerontes in the Achæan camp is uncertain; prob. only six be-

sides the Atridae. Cf. B 404 ff. Menestheus was not one of these, but doubtless often other chiefs were invited to these feasts, cf. K 217. — ἐφοπλίζωμεν Ἀχαιοί: the dinners given by the commander-in-chief were in the name and at the expense of the whole army. Cf. 261, Θ 161 ff., P 249 f.

345. φίλα: pred. to κρέα and κύπελλα. The inf. ἔδμεναι is added in explanation. Cf. αἰεὶ τοι τὰ κὰκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι A 107. — ὀπταλέα: the Homeric heroes eat no boiled, but only roast, meat. Plato in his Republic, III. 404 c, calls attention to the fact that Homer does not make his Greeks take kettles to Troy.

346. οἶνου: const. with κύπελλα. — ὄφρ' ἐθέλητον: as long as you like. Cf. 263.

347. νῦν δέ: contrasted with 341. "But the fact is." — φίλως: gladly, ἡδέως, ἀσπασίως θ 450. A reference to φίλα 345. Only here in Homer, see § 38 h. Cf. angustam amice pauperiem pati Hor. Carm. iii. 2. 1. — καὶ εἰ κτλ.: this clause is obj. of ὁρόωτε [ῥόδοιτε, ῥόφτε].

348. ὑμῶν: ὁμῶν, § 24 a. Gen. with προπάροιθε. — μαχοίατο: μάχοιντο, § 26 f.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 350 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς δὴ φῆς πολέμοιο μεθίμεν; ὅππότε Ἀχαιοὶ
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα,
 ὄψαι, ἦν ἐθέλῃσθα καὶ αἱ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις."
 τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωρόμενοιο· πάλιν δ' ὁ γε λάζετο μῦθον·

349 = 82; cf. 411, E 251, 888. — ὑπόδρα: (perh. from under the brows), askance, fiercely. Found only with ἰδὼν, and always after the first trochee of the verse. Cf. *torva tuentem Verg. Aen. vi. 467.*

350 = 83; cf. 25, α 64, γ 230, ε 22, τ 492, φ 168, ψ 70. — φύγεν: escaped. — σέ, ἕρκος ὀδόντων: i.e. thy teeth. ἕρκος is in appos. with σέ, cf. γυῖα 230. — Cf. 'slide through my infant lips; | Driving dumb silence from the portal door,' Milton *Vacation Exercise* 4 f.; 'Within my mouth you have engaoled my tongue, | Doubly portcullis'd with my teeth and lips,' Shakspeare *Rich. II. i. 3. 166.* — Odysseus soon distinguishes himself, and shows the falsity of the reproaches which have been cast upon him. In 82 ff., he rebukes Agamemnon, in turn, for his willingness to withdraw from before Troy. See on 365 f.

351. πῶς δῆ: how, pray; with what right. "What do you mean by saying that we" etc. This is equiv. to the assertion, "What you say is absurd and false." — πολέμοιο μεθίμεν [μεθίεναι]: sc. ἡμέας. Cf. 240. — ὅππότε ἐγείρομεν [ἐγείρωμεν]: "whenever we shall rouse." A rejoinder to 344. — Rarely does a new sent.

begin, as here, at the bucolic diaeresis, except when the topic is changed, as A 348, 430.

352 = T 237; cf. 110, 516, T 318. — ἐπί: upon, against. See § 3 h β. — ἐγείρομεν κτλ.: cf. B 440, 531, x 304.

353 = I 359. The first half-verse also 471, ω 511. — A poetic and picturesque way of saying, "I will fight bravely." See on 98. — ὄψαι: in contrast with φῆς 351, — prominent at the head of the apodosis. — ἦν κτλ.: Odysseus heaps up synonyms in his vexation.

354. Τηλεμάχοιο κτλ.: as a third person might speak of Odysseus, instead of ἐμέ. Cf. Odysseus's oath, μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην B 260. Some have found here in the name Τηλέ-μαχος a play upon προ-μάχοισι. — μιγέντα (μίγνυμι): aor. partic., without reference to time 'prior to the action of the principal verb.' Inceptive aorist.

355. σὺ δὲ κτλ.: this repeats the thought of the question in 351. — ἀνεμώλια: predicate. ἀνεμώλια ἔστι ταῦτα ἃ σὺ βάζεις.

356. Cf. 38, κ 400, χ 371.

357. χωρόμενοιο: supplementary participle. For the gen. with γυνῶ [ἔγνω], cf. 310, B 348, the Attic gen.

“διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,
οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·

360 οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἃ τ’ ἐγὼ περ.
ἀλλ’ ἴθι, ταῦτα δ’ ὀπισθεν ἀρεσσόμεθ’, εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.
365 εὔρε δὲ Τυδεὸς υἱὸν ὑπέρθυμον Διομήδεα

with *αἰσθάνομαι*, οὐδὲ *τραπέζῃ* | *γνώτην*
ἀλλήλων φ 35 f., *γνωσόμεθ’ ἀλλήλων*
καὶ λώιον (better) ψ 109. The gen.
‘expresses Agamemnon’s observing
a fact about Ulysses, viz. that he
was angry.’ — *πάλιν* κτλ.: retrac-
tavit, took back what he had said, i.e.
he spoke in another tone; cf. 359. Cf.
παλινάγρετον Α 526, *πάλιν ἐρέει* Ι 56
gainsay.

358 = Β 173, Θ 93, Ι 308, 624, Κ
144, Ψ 723, and 15 times in the *Odys-
sey*. — Contrast 339. — Agamemnon
replies in the same number of verses
as Odysseus had used; see on 412. —
Obs. that Menestheus is not men-
tioned here; see on 339.

359. *νεικίῳ*: [*ναικῶ*]: for the form
see on 241. “I do not mean to re-
buke.” — *περιώσιον*: *unduly, beyond*
measure. — *κελεύω*: *urge*.

360. Cf. 313.

361. *ἦπια*: *kindly, friendly*, — not
hostile. *Sc. ἐμοί*. — *τὰ* κτλ.: “we
agree in what is to be done.”

362. *ἄλλ’ ἴθι*: this is on its way to
become a mere interjection like *ἀλλ’*
ἄγε 418, but its literal force may be
preserved here, *sc. εἰς μάχην*. Cf. Ζ 341,
Γ 432. — *ταῦτα*: i.e. what has
been said. It is explained by the
following clause — *ὀπισθεν* κτλ.: “we
will make all this right hereafter;
we have no time now for explana-

tions and apologies.” Cf. Ζ 526, χ
55.

363. *τὰ δὲ πάντα*: sums up again
the preceding clause. — *μεταμῶνια*
θεῖεν: *give to the winds*. — *θεῖεν*: cf.
θεῖναι 26.

364–418. *Diomed and Sthenelus*.

364 = 292.

365 f. Cf. 89 f., 327 f., Ε 376. —
The Argives (in the narrow sense of
the term) under Diomed stand on the
right of the Cephallenians. Cf. Θ 91 f.,
Α 312–401. — *Διομήδεα*: *tetrasyll-*
lable, by *synizesis*. Cf. Τηδῆ 384.
For Diomed’s forces, see Β 559–568.
He brought 80 ships to Troy and
was one of the mightiest heroes, good
both in counsel and in action. The
Fifth Book and a large part of the
Sixth Book are devoted to his ex-
ploits (*Διομήδους ἀριστεία*). He voices
the sentiments of the Greeks, in Η
399 ff.; he was the first to stay his
horses and recover from the rout,
Θ 254 ff.; he (like Odysseus, see on
350) rebukes Agamemnon’s lack of
confidence, Ι 31 ff., cf. Ι 695; he
goes with Odysseus by night into the
Trojan camp, and slays the Thracian
king Rhesus, Κ 219 ff.; he is wounded
by Paris in the third day of battle,
Λ 389 ff., but recovers in time to take
part in the games in honor of Patro-
clus in which he gains the first prize

έστεωτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 πὰρ δέ οἱ ἐστήκει Σθένελος Καπανῆιος υἱός.
 καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

- 370 "ὦ μοι, Τυδεός υἱὲ δαΐφρονος ἵπποδάμοιο,
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι.
 ὥς φάσαν, οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 375 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

in the chariot race, Ψ 499 ff., and contends with Telamonian Ajax in heavy armor, Ψ 812 ff.

366 = Λ 198. — *ἐν τε κτλ.*: but one thought. "On his chariot drawn by horses." Cf. Ε 794. — *κολλητοῖσιν*: firmly-joined, well built.

367. *πὰρ δέ οἱ*: while at his side, i.e. as *ἡνίοχος θεράπων*. The charioteers of princes were of noble families and on most intimate relations with the chiefs. The *θεράπων* corresponded in general to the knight's esquire in the Middle Ages. — *Σθένελος*: short form for *Σθενέλαος*, which has the same meaning as *Δημοσθένης*. — *Καπανῆιος*: of Capaneus. See § 21 k. The adj. is equiv. to a gen., as in *Νηληϊφ υἱὲ Β 20*.

368 f. Cf. 336 f. — *τὸν μὲν*: i.e. Diomed, the principal personage.

369 = 312.

370. *υἱὲ κτλ.*: cf. Β 23, Λ 450. — The very address indicates the contrast which is developed in the following verses. Hence *Τυδεί* 372, with emphasis, instead of *πατρί*.

371. *ὀπιπεύεις*: scan. — *πολέμοιο γεφύρας*: the bridges of war, or, better,

the dikes of war. This expression has been explained in many ways. Perhaps it is best taken as τὸ μεταίχμιον, the space between the two lines of battle, with the armies like a raging river on either side.

372. *μὲν*: μήν, cf. 341. — *φίλον ἦεν*: *ἦνδανε*, was pleasing. Cf. Α 107, 541, Ε 891, Η 31, Π 556, α 82, ι 211. — *πτωσκαζέμεν*: subject. — "Tydeus was not wont to skulk."

373. *πολὺ πρὸ*: far in advance. — *δηίοισι*: either *η* is shortened before *ι* (§ 5 g), or *ι* is pronounced as *γ* (§ 7 α). — *μάχεσθαι*: sc. *φίλον ἦεν* from the negative clause above.

374. *ἴδοντο*: for the voice, see § 32 α. No distinction is perceptible between this and *ἴδον* (1st pers.) below. — *πονεύμενον*: equiv. to *μαχόμενον*, in battle. *πόνος* in Homer is used chiefly of the toil of war. For the contraction (eo to eu), see §§ 6 b, 29 g. — *γάρ*: introduces the reason why Agamemnon introduces the testimony of others, instead of speaking for himself.

375 = δ 201. — *περὶ*: see on 257.

376. *ἦ τοι*: believe me. — The fol-

ξεῖνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,
 οἳ ῥα τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης.
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
 380 οἳ δ' ἔβελον δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον·
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖν,
 ἐνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.

lowing incident shows the warlike spirit of Tydeus. — ἀπὲρ πολέμου: *apart from war*, i.e. not as an enemy but as a friend, with an entreaty (379).

377. ξεῖνος: *as a guest*. — Πολυνείκει: ill-fated son of the ill-fated Oedipus. His brother Eteocles had driven him from Thebes, and he came as a suppliant to Argos just when Tydeus came thither, as an exile from his Aetolian home (cf. 399). The Argive king, Adrastus, received the two princes and gave to each a daughter in marriage. Adrastus and Tydeus then aided Polynices to raise the armies (λαὸν ἀγείρων) of the 'Seven against Thebes.'

378. Cf. Γ 187. — οἳ ῥα: i.e. Tydeus and Polynices. — ἔστρατόωντο: *were on the expedition*. Const. with πρὸς τείχεα.

379. ῥά: points back to ἔστρατόωντο. — μάλα: for the length of the ultima, see § 41 j a. — δόμεν: *δοῦναι*, § 26 j.

380. οἳ δέ: i.e. the people of Mycenae, where Thyestes (B 106 f.) then ruled. — ἔβελον: *were minded*. — ἐπήνεον κτλ.: cf. Ψ 539.

381. ἔτρεψε: *turned aside, dissuaded*, sc. the Mycenaeans from their purpose to take part in the war. Cf. οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ

Θ 451. — παραΐσια: opposed to ἐναΐσιμα. Very likely, lightning on the left side. Cf. B 353.

382. οἳ δέ: a return to the οἳ of 378. — ὥχοντο: *were gone*. For the following hiatus, cf. 147. — πρὸ: adv. with ἐγένοντο, made more definite by ὁδοῦ, *came forward on the way*.

383. Ἄσσωπὸν: acc. of 'limit of motion.' See § 3 i; G. 162; H. 722. This const. is freq. with ἵκω, ἰκάνω, ἰκνέομαι, but rare with βαίω, εἰμι, ἔρχομαι. The Asopus is a Boeotian river, forming 'the boundary between the territories of Thebes and Plataea.' Here the Argive army halted and sent Tydeus as ambassador (ἀγγελίην) to present their claims to the king, Eteocles. Cf. E 803, and Diomed's prayer to Athena: σπεῖδ μοι (attend me), ὥς δτε πατρὶ ἔμ' ἔσπεο Τυδείῃ δῖῳ | ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾖειν. | τοὺς δ' ἄρ' ἐπ' Ἄσσωπῳ λίπε χαλκοχίτωνας Ἀχαιοὺς, | αὐτὰρ ὁ μειλίχιον (peaceful) μῦθον φέρε Καδμείοισιν K 285 ff. Cf. also Γ 205 f., for a similar embassy of Odysseus and Menelaus. — λεχεποῖν: *grass-bedded, grassy*.

384. ἐνθ' αὖτε κτλ.: apod. to 382. — ἀγγελίην: equiv. to ἀγγεῖον. — ἐπὶ: const. with στεῖλαν. Sc. to Thebes. — Τυδῇ: Τυδέα. See § 6 c, and cf. the synizesis of Διομήδεα 365.

- 385 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
 δαυνμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξείνός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἔων πολέσῳ μετὰ Καδμείοισιν,
 ἀλλ' ὁ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 390 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἂψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν
 395 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·

385. *Καδμείωνας*: equiv. to *Καδμείους*, 388, 391. Cf. *Δαρδάνιοι*, B 819, and *Δαρδανίῳνες* H 414. See § 21 h. The Cadmeans were named from the mythical founder of Boeotian Thebes. Cf. *Ἐρεχθεῖδαι* as a freq. poetic appellation for the Athenians.

386. *βίης* κτλ.: a periphrasis for "the mighty Eteocles." See § 2 s; cf. E 638, 781. Eteocles is not mentioned elsewhere in Homer. The Theban nobles were assembled, after the fashion of the heroic times (cf. 1 ff.), feasting in the palace, when Tydeus came and was invited to join in the banquet. Cf. E 805.

387. *οὐδέ*: not even. — *ξείνος*: guest, i.e. stranger. — *ἱππηλάτα*: cf. *ἱππῶτα* 317.

389. *ὁ γὰρ*: resumes δ 385. — *προκαλίζετο*: called forth, challenged, sc. to the athletic games which followed the feast (cf. θ 98 ff.). — *πάντα*: neuter, cognate acc., in all things, in every contest. Cf. E 807. — *ἐνίκα*: was victor.

390. Cf. E 808, φ 289. — *ἐπίρροθος*:

cf. *ἐπιτάρροθος* E 808. This aid of Athena does not detract from the glory of the achievements, since only the brave are thus helped by the gods.

391. *χολωσάμενοι*: sc. at the stranger's success. — *κέντορες* (*κεντέω* goad) κτλ.: elsewhere they are called *πλήξιπποι*. Cf. E 102.

392. *πυκινόν*: crowded, i.e. strong. Cf. 281, Z 187, *δείσσητ' Ἀργείων πυκινὸν λόχον* Ω 779. — *λόχον εἶσαν* (ἴσω): cf. Z 189. — *ἄγοντες*: intransitive. It is not strictly 'pleonastic,' but serves to fill out the picture. See on *ἴων* A 138.

393. *κούρους*: in appos. with *λόχον*.

394 f. In appos. with *ἡγήτορες*. The names have a bloody sound. — *Αἰμονίδης*: reminds of Antigone's cousin and lover, Haemon.

396. *μὲν*: cf. 341. — *καὶ τοῖσιν* κτλ.: "he overcame these too (as well as his opponents in the games, 389), and slew them." — *ἐφῆκεν*: the perf. passive of *ἐφίημι* is *ἐφῆπται*, cf. Z 241.

πάντας ἔπεφν', ἓνα δ' οἶον ἵει οἰκόνδε νέεσθαι.
 Μαῖον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 400 γείνατο εἰς χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω."
 ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπαηῆος ἀμείψατο κυδαλίμοιο·
 "Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἔδος εἰλομεν ἑπταπύλοιο,

397. πάντας κτλ.: cf. Z 190.—ἓνα δ' οἶον: one alone, sc. to bear the tidings of the disaster. Cf. οὐκέτ' ἔπειτ' οἶω (I think) οὐδ' ἄγγελον ἀπονέεσθαι | ἔσπορον προτὶ ἄστρ M 73 f.

398. Μαῖονα: acc. to Statius, in his *Thebaid*, Maeon was an augur and priest of Apollo. A scholiast conjectured that he was a herald, and thus his person was inviolable.—ἄρα: resumes ἓνα κτλ. above.—θεῶν: a general expression, instead of Ζηνός. Cf. 408, 157, Z 183.—τεράεσσι: cf. δεπείσσειν 3.—πιθήσας: listening to, obeying. Portents warned Tydeus not to slay Maeon. Cf. 381.

399. Αἰτώλιος: Tydeus was son of Oeneus, king of Calydon in Aetolia. See on 377.—τὸν υἱόν: "this son of his."

400. Cf. E 800.—εἰς [οὗ, αὐτοῦ] χέρηα: inferior to himself. Predicate. "The son whom he begot is inferior in bravery, although better in the council."—μάχῃ: local, in battle. Obs. the 'chiasmus' again; cf. 197, 416.

401. Cf. A 511, E 689, Z 342, Θ 484, ♦ 478, υ 183.

402. αἰδεσθεῖς: abashed. Obs. the correspondence of this, at the open-

ing, to αἰδοίοιο at the close of the verse, and the spondaic rhythm.—ἐνιπὴν: for the acc., see G. 158 n. 2; H. 712; cf. E 530.

404. ψεύδω: ψεύδου, § 26 p.—σάφα: being contrasted with ψεύδω, must mean trustworthy, true.

405. ἡμεῖς: WE, whom you call cowards.—τοί: "let me tell you," "you ought to know."—μέγα: far, adv. with ἀμείνονες. μέγα strengthens all degrees of comparison; see on A 78.—Cf. Tydides melior patre Hor. Carm. i. 15. 28, οὕτως ἡμεῖς πολλὸν βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι Aris- toph. Thesmophor. 810. Diomed and Sthenelus had both been among the 'Epigoni' who had taken Thebes, ten years after the first disastrous expedition in which the fathers of both had served as commanders. The first Theban expedition is barely alluded to elsewhere in Homer, and the poet only in this passage mentions the war of the 'Epigoni.'

406. ἡμεῖς: emphatic 'anaphora' of the subject, with explanatory asyndeton.—καί: const. with εἰλομεν. "We not merely (like our fathers) besieged Thebes, but also captured it."—Θήβης: for the gen., see on

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῃ·
κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.

410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπέιθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν

103. For the sing., see on Μυκήνη 52.
— ἔδος: cf. ναιετάουσι 45.

407. παυρότερον: smaller, sc. than our fathers. Cf. παῦρος δέ οἱ (i.e. Nireus) εἶπετο λαός B 675. — ἀγαγόντα: dual, since Sthenelus thinks only of himself and Diomed. — ὑπὸ τείχος: up under the wall, i.e. to the foot of the wall. Cf. ὑπὸ Ἰλίων ἦλθεν B 216. Possibly with reference to the height of the Cadmean citadel. — ἄρειον: comp., better, i.e. stronger. Cf. O 736. In sharp contrast with παυρότερον at the beginning of the verse.

408. Cf. 390, 398. — πειθόμενοι: cf. πιθήσας 398. This is in close connexion with the principal thought, εἴλομεν 406. Cf. ἡμεῖς δὲ μεγάλοιο Διὸς πειθόμεθα Βουλῇ M 241. — ἄρωγῃ: instrumental, by the aid.

409. Cf. αὐτῶν γὰρ σφετέρησιν κτλ. a 7, of the comrades of Odysseus; κ 437. — ἀτασθαλίησιν: blind follies, contrasted with 408. The leaders of the first expedition against Thebes were represented as being for the most part hot-headed, self-willed, impious men, — esp. Capaneus, the father of Sthenelus. Cf. (Καπανεύς) ἄργοις δ' ἀπειλεῖ δεινὸν ἅ μὴ κρανοῖο τύχη· | θεοῦ τε γὰρ θέλοντος ἐκέρσειν πόλιν | καὶ μὴ θέλοντος φησὶν· οὐδὲ τὴν Διὸς | ἔριν (i.e. lightning) πέδοι σκῆψασαν (falling) ἐμποδὼν σχεθεῖν. | τὰς δ' ἄστραπάς τε καὶ κραυ-

νούς βοᾶς | μεσημβρυοῖσι (mid-day) θάλασιν προσήκασεν Aeschylus *Septem* 409 ff., Soph. *Antigone* 126 ff. In return for his boasting, Capaneus was struck and slain by the lightning of Zeus.

410. τῷ: therefore. — μὴ ποτε: never. — μοι: "I beg of you." — ὁμοίῃ τιμῇ: in like honor, i.e. in so high honor, sc. with us, — while Agamemnon had counted the fathers worthy of far higher honor than the sons. — ἐνθεο: 2d sing. aor. inv. with μὴ. Not the Attic usage. Cf. μὴ καταδύσσοο 134, μὴ τις ἀκουσάτω π 301, μὴ χόλον ἐνθεο θυμῷ ω 248.

411. Cf. 349.

412. Cf. A 565. — τέττα: "old fellow," in an affectionate, though reproving, tone. Nothing indicates that Sthenelus was actually older than Diomed. — σιωπῇ ἦσο: sit in silence, keep quiet. The literal meaning of ἦσο is not to be pressed, since ἐστρεῦτε 366 shows that they were standing. — The whole speech of Diomed shows self-restraint and prudence. The poet thus reminds the hearer that the hero was distinguished ἀγορῇ. This speech has the same number of verses as that of Sthenelus, 404 ff. See on 358, γ 161, 301.

413. Ἀγαμέμνονι: for the dat. after a word of opposition, see G. 186, n. 1; H. 772.

ὀτρύνοντι μάχεσθαι ἐκνήμιδας Ἀχαιοὺς·
 415 τοῦτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τοῦτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηρωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
 ἧ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεὶ κύμα θαλάσσης

414. ὀτρύνοντι: pred. partic. with νεμεσῶ. Equiv. to ὅτι ὀτρύνει. Cf. E 872, νεμεσῆσαιτό κεν ἀνὴρ | ἀσχεα πᾶλλ' ὀρώων (if he should see) α 228 f.

415. τοῦτῳ: the prominence of this and its repetition two lines below mark the identity of the person chiefly interested. In English, the first clause would be subordinate. "As glory will attend him in the one case, so grief will come upon him in the other case." Only the second of these clauses has any independent force in the connexion here; 415 f. are simply for contrast. Cf. Z 227-229. — κῦδος: is emphatic in itself, and opposed to πένθος by the position of each, before the verse-pause.

417. αὖ: cf. 270. — πένθος: sc. ἔσονται. — Ἀχαιῶν: prob. gen. of cause, but it may be gen. absolute. § 3 f.

418 = E 718, cf. Ω 618. — ἀλλ' ἄγε: cf. ἀλλ' ἴθι 362. — θούριδος: cf. θούρος as an epithet of Ares, E 30.

419 = Π 426, cf. Γ 29, E 111, 494, Z 103, A 211, M 81, N 749. Diomed enters the battle as a 'hoplite.'

420. δεινόν: adv., cognate acc. Cf. 425, Z 470. — ἔβραχε: cf. ἐκλαγξαν δ' ἔρ' ὀιστοί . . . αὐτοῦ κνηθέντος A 46 f., arma | horrendum sonuere Verg. Aen. ix. 731 f.

421. ὀρνυμένου: as he started. — ὑπό: const. with εἶλεν. This refers to the weakness of his knees; see on 314. Cf. ὑπό τε τρέμος (trembling) ἔλλαβε γυῖα Γ 34, τρέμος ὑπήλυθε γυῖα Τ 44. — ταλασίφρονά περ: even a stout-hearted man. — κεν εἶλεν: would have seized, sc. if he had been there. Cf. 539. In prose, this might have been stated as a consequence, "so that," etc.

Here ends the Ἐπιπώλησις of Agamemnon. That he returns at once to his special division, is assumed.

422-456. Both armies advance and the battle begins. This scene could follow immediately either B 483 or B 785. The single combat of Menelaus and Paris, with its accompaniments, has been little more than an episode.

422. ὥς δ' ὅτε: introduces a comparison. Cf. 130, 141, 275. It is here used with the pres. ind., of an ordinary occurrence. Cf. 452, A 492, Π 364, Τ 357, Φ 12, Ψ 692, 760. — πολυηχεῖ: cf. θάλασσά τε ἠχέεσσα A 157, πολυφλοίσβοιο θαλάσσης A 34. — κύμα: collective; one wave as a representative of all. Cf. fluctus uti primo coepit cum albescere vento, | paulatim sese tollit mare et altius undas | erigit, inde imo

ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κύνντο φάλαγγες
 νωλεμέως πολεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 430 τόσσον λαὸν ἔπεισθαι ἔχοντ' ἐν στηθέσιν αὐδῇν,
 σιγῇ, δειδιότες σημάτων· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

consurgit ad aethera fundo
 Verg. Aen. vii. 528 ff., id. Georg. iii.
 237 ff.

423. ἐπασσύτερον: in quick suc-
 cession, one after another. Cf. E 141, A 383.
 This is the point of comparison, and
 has the same position in the verse as
 ἐπασσύτεραι 427. — Ζεφύρου κτλ.: see
 on 276. — ὑπο: for the accent, see
 § 37 c. For the const., see § 3 f γ.

424. πόντῳ: on the high sea. Local,
 like χέρσῳ 425. — μὲν τε: correl. with
 αὐτάρ. Cf. 442, Γ 330, Δ 476, 481,
 α 215. — κορύσσεται: lifts its head.
 Lit. puts on its crest, in which is con-
 tained another metaphor. — ἔπειτα:
 secondly, next.

424-426 are not necessary for the
 comparison, but give it great anima-
 tion.

425. ῥηγνύμενον: cf. Eng. 'breaker,'
 'Break, break, break.' — μεγάλα: cf.
 δεινόν 420. — ἄκρας: headlands. Cf. οἱ
 δὲ ξύνισαν μεγάλῳ ἀλαλητῷ (cf. 436).
 | οὔτε θαλάσσης κύμα τόσον βοᾷ ποτὶ
 χέρσον, | ποτὶ θέν ὀρνύμενον πνοιῇ Βορέω
 ἀλεγεινῇ § 393 ff.

426. κυρτόν: curved, beelling. Const.
 with ἰὸν moving. — κορυφούται: towers
 aloft. — ἀποπτύει κτλ.: the third scene
 in the life of the wave. Cf. ἡλives

(shores) βοᾷσιν ἐρευγομένης (vomiting)
 ἄλδος ἔξω P 265. — ἄλδος: salt sea.

427. Δαναῶν: const. with φάλαγγες.
 — κύνντο: cf. 332.

428. οἷσιν: his own men. See on
 ὦν 306. Cf. τοῖσιν ἕκαστος ἀνὴρ σημα-
 νέτω, οἷσι περ ἄρχει B 805. — ἕκαστος:
 each leader acted independently. See
 on 304.

429. ἡγεμόνων: reserved for this
 place, in contrast with οἱ δ' ἄλλοι, sc.
 Δαναῶν. — ἴσαν: ἦσαν, § 34 f. — κε
 φαίης: you would have said. Cf. 223,
 421, Γ 220.

430. ἔπεισθαι ἔχοντα: the partic.
 contains the principal idea, cf. ἐστὶ-
 κασιν μεμακύναι 434 f.

431. σιγῇ: resumes ἀκὴν 429. In
 close connexion with δειδιότες, which
 gives the reason for the silence. —
 δειδιότες: agrees with οἱ ἄλλοι. The
 intervening clause is parenthetical.
 This verse indicates good discipline in
 the Achaean army. Cf. οἱ δ' ἔρ' ἴσαν
 σιγῇ μένεα πτερόντες Ἀχαιοὶ Γ 8, οὐ γὰρ
 κραυγὴ ἀλλὰ σιγῇ . . . καὶ ἡσυχῇ . . .
 προσῆσαν Xen. An. i. 8. 11. — σημά-
 ντορας: commanders. Cf. B 805, quoted
 on 428. — ἀμφί: const. with πᾶσιν,
 "on the breasts of all."

432. τὰ [α] εἰμένοι (έννυμι): qui-

Τρῶες δ', ὥς τ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν
 435 ἀζήχες μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν,
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρειν.
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

bus induti. The hiatus is 'apparent.' § 14 a. For the acc. with the passive of a 'verb of clothing,' see H 724 a. The second half-verse in each of the vs. 432-435 is nearly parenthetical.

433. At the opening of the Third Book, the Trojans are represented as advancing with the clamor of a flock of cranes, while the Achaeans met them in silence. — Τρῶες: the principal subject, opposed to the Greeks. But the comparison is continued until the subj. is forgotten, and it is resumed in Τρώων ἀλαλητὸς 436. For this change of const., cf. E 135 f., Z 510 f., O 271 ff., P 755 ff., ν 81 ff. — ὡς τε: as. § 2 j. ἔστε, so that, is not Homeric. — πολυπάμονος (πάσμαι): rich in possessions, wealthy. Cf. πολυκτήμων E 618. Wealth in the heroic times consisted chiefly in flocks and herds (cf. 'chattel' with 'cattle'); secondarily in ornaments and clothing. Land seems to have been owned, partly in common and partly in severalty, but had no great value. — αὐλῇ: farm-yard. Cf. E 138. For comparisons following in quick succession, see § 2 g.

434. μυρίαί: for the accent, see § 2 w. — ἀμελγόμεναι: a-milking, yielding. — λευκόν: for the epithet, see § 1 p. It has nothing to do with the special circumstances of the case.

435. ἀζήχες μεμακυῖαι (μηκόμαι): bears the weight of the comparison. The two other partic. are circumstantial, ἀμελγόμεναι adding a detail to the picture, and ἀκούουσαι giving the reason for μεμακυῖαι. — Two examples of 'apparent hiatus.'

436. Τρώων: see on Τρῶες 433. — ἀλαλητὸς: war-cry, slogan. ἀλαλά and ἐλελεῦ (both anapaests, ∪ ∪) corresponded nearly to 'hurrah!' — ἀνὰ στρατὸν: the shout passed through the army. — ὀρώρειν (ὀρρυμι): cf. πεφύκειν 109; see on ἤρειν 23.

437. θρόος: cry. — ἴα: one, the same. For the form, see § 23 a. For the meaning, cf. μία Γ 238. — γῆρυς: speech. Cf. πολλοὶ γὰρ κατὰ ἔστυ μέγα Πριάμῳ ἐπικούροι, | ἔλλη δ' ἄλλων γλῶσσα πολυσπερέων (widely scattered) ἀνθρώπων B 803 f. In these two passages the poet indicates more distinctly than elsewhere the consciousness of a difference of speech between the nations of the Trojan allies. But he nowhere intimates that the Trojans and Achaeans spoke different languages.

438. πολύκλητοι: called from many a land, of many nations. — ἔσαν: ἦσαν, § 34 g.

439. τοὺς μὲν: i.e. the Trojans. — Ἄρης: Ares was the national god of the Thracians, and came with them to the help of the Trojans. Cf. E 461 f., οἷος δὲ βροτολογίῳδ' Ἄρης πολέμονδε μέτ-

440 Δειμός τ' ἡδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 445 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν.
 οἱ δ' ὅτε δῆ ρ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ρ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν

εισιν, | τῇ δὲ φόβος φίλος νῖδος . . . |
 ἔσπετο . . . | τὰ μὲν ἔρ' ἐκ Θρήκης
 κτλ. N 298 ff., θ 361. — γλαυκῶπις:
gleaming-eyed. A fitting epithet for
 the goddess of war. Cf. δεινὰ δέ
 οἱ (i.e. Athena) ὅσσε φάνθεν A 200.
 Her epithet Παλλὰς belongs to her
 as the Lance-wielder (cf. πάλῳ, Π
 142). She is coupled with Ares also
 E 430, N 127 ff., P 398. Cf. γ 69,
 φ 391 ff.

440. Δειμός κτλ.: sc. ὄρσαν. Poetic
 personifications. For Δειμός and Φό-
 βος (*Flight*), see Δ 37, N 289 (see
 above, on 439), O 119 (where they
 harness the horses of Ares). Acc. to
 Hesiod, *Theog.* 934, they are the sons
 of Ares and Aphrodite. Cf. hic
 Mars omnipotens animum
 virisque Latinis | addidit . . .
 | immisitque Fugam Teucris
 atrumque Timorem Verg. *Aen.*
 ix. 717 ff. — Ἔρις: is impartial. She
 enjoys the conflict for its own sake,
 and cares not who are victorious. Cf.
 E 518.

441. κασιγνήτη: i.e. as having the
 same character.

442 f. A vivid picture of the growth
 of strife from an insignificant begin-
 ning. This figure is transferred by
 Vergil to Fama: parva metu
 primo, mox sese attollit in
 auras | ingrediturque solo et

caput inter nubila condit *Aen.*
 iv. 176 f. — Cf. 424.

443. Cf. 'Satan alarmed | Collec-
 ting all his might dilated stood: | . . .
 His stature reached the sky, and on
 his crest | Sat Horror plumed,' Mil-
 ton *Par. Lost* iv. 985 ff. — οὐρανῷ:
 'dat. of approach.' Cf. κόλῳ Z 136.
 — ἐστήριξε: gnomic aor., side by side
 with the present. The pres. describes,
 while the aor. narrates. — καί: and,
 "while."

444. καὶ τότε: then too, as she had
 many times before. — ὁμοῖον: see on
 315.

445. καθ' ὄμιλον: see on 209. —
 ὀφέλλουσα: increasing, in order to in-
 crease. It expresses the purpose of
 ἐρχομένη.

446-456. Beginning of the general
 conflict.

446-451 = θ 60-65.

446. This verse introduces the brief
 description of the general conflict. —
 οἱ δέ: i.e. Achaeans and Trojans. —
 ἐς χώρον κτλ.: equiv. to ὁμοῖον ἐχώ-
 ρησαν. — ξυνιόντες: see on ἀγορῆς
 392.

447. σὺν: const. with ἔβαλον, dashed
 together, clashed. — ῥινούς: hides, i.e.
 shields. Equiv. to ἀσπίδες 448. — σὺν
 δέ: sc. ἔβαλον. — μέναι ἀνδρῶν: the
 might of men. Cf. E 506, πῶς ἐλθοῦσα
 διακρινέει μένος ἀνδρῶν B 387, δ 363.

χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
 450 ἔνθα δ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 εἰς μισγάγκειαν ξυμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
 ὥς τῶν μισγομένων γένητο ἰαχὴ τε πόνος τε.

448. ὀμφαλόεσσαι: bossy. Some shields had a single ὀμφαλός or boss in the middle. Agamemnon's shield had twenty knobs of tin, and one of κίανος, A 34.

449. ἔπληντο (πελάω): met.

450. πῆλιν: arose. Descriptive imperfect.

451. ὀλλύντων κτλ.: of the slaying and the slain. In appos. with ἀνδρῶν, referring to οἰμωγὴ κτλ. in 'chiastic' order, — εὐχολὴ being connected with ὀλλύντων, and οἰμωγὴ with ὀλλυμένων. Cf. 'Of shout and scream the mingled din | And weapon-clash and maddening cry | Of those who kill and those who die,' Scott *Rokeby* v. 31; πικτόντων στόνος καὶ ἀναιρόντων μεγαλαυχία Appian *Bell. Pun.* 45.

452. κατ' ὄρεσφι [ὄρων]: down from the mountains. For the form ὄρεσφι, see § 15 a. — Cf. ὥς δ' ὅπότε πλῆθον ποταμὸς πεδίονδε κάτεισιν | χεῖμαρρους κατ' ὄρεσφιν, ὁπαζόμενος Διὸς ὕμβρη A 492 f., aut rapidus montano flumine torrens|sternit agros, sternit sata laeta boumque labores | . . . stupet inscius alto | accipiens sonitum saxi de vertice pastor Verg. *Aen.* ii. 305 ff., ubi decursu rapido de

montibus altis | dant sonitum spumosi amnes et in aequora currunt *ib.* xii. 523 f.

453. ξυμβάλλετον: ind., since the short mode-vowel of the subjv. is rarely found in the present. § 27 c. Dual of the two torrents which come from different directions, and meet like two opposing armies. Cf. σὺν ἔβαλον 447.

454. Const. the second half-verse closely with the second half-verse of 453. — χαράδρης: gorge, chasm.

455. τηλόσε: made more definite by ἐν οὔρεσιν. Const. with ἔκλυε, heard to a great distance, instead of at a great distance. Cf. δύνασαι δὲ σὺ πάντοσ' ἀκούειν Π 515, πύθετο γὰρ Κύπρονδε μέγα κλέος A 21. — δοῦπον: in this *din* lies the point of comparison. — ἔκλυε: gnostic aorist. — ποιμήν: see on 275.

456. Cf. ὥς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε Π 386. — τῶν: of course not to be const. with μισγομένων. Ablative gen. with ἰαχὴ. Cf. κλαγγὴ γένητ' ἀργυροῖο βιοῖο A 49. — μισγομένων: as they came together. Pred. partic. with τῶν. — γένητο: for the length of the ultima, see § 14 j; cf. μέγα ἰαχὸν 506. — πόνος: see on πονέμενον 374.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἔσθλόν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὁστέον εἶσω
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφίνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 465 ἔλκε δ' ὑπὲκ βελέων λελημένους, ὄφρα τάχιστα

457-544. *A succession of single-combats. The Achaeans prevail until the Trojans are roused by Apollo.*

The story of the *Iliad* is a story of strife between individuals or of the conflicts of small groups of men, — not of the strategical movements of large masses of troops. The common soldier is of very little consequence in any way before Troy. The battle is decided by a few mighty men of valor.

457. πρῶτος: primus. — Ἀντίλοχος: a doughty son of Nestor, and special friend of Achilles. The youngest of the Greek leaders. Cf. the words of Menelaus, Ἀντίλοχ' οὐ τις σείῃ νεώτερος ἄλλος Ἀχαιῶν, οὔτε ποσὶν θάσσων (swifter, ταχὺς) οὐτ' ἄλκιμος ὡς σὺ μάχεσθαι O 569 f. He was afterwards slain by the Aethiopian Memnon, acc. to δ 187 f. — Τρώων: const. with ἄνδρα. — ἔλεν: took, i.e. slew. Equiv. to ἐκτείνε, ἐπεφνε, ἐνήρατο, and ἐνάρειε. — κορυστήν: equiv. to αἰχμητής, E 197; ἀσπιστής, 90; ἀσπιδιώτης, B 554; θωρηκτής, M 317; Attic θηλίτης.

458. Cf. P 590. — Ἐχέπωλον: a Sicyonian of this name is mentioned v 296.

459-461 = Z 9-11.

459. ῥά: "as I said," marks this

clause as a repetition of 457. Cf. 398, 501, E 79. — φάλον: in appos. with τόν. See H. 625 c; cf. 350, ὅσσε 461, στήθος 480. — ἵπποδασείης: cf. ἵππιωχαίτην Z 469, ἵπποκομοὶ κόρυθες N 132, cristaque hirsutus equina Verg. *Aen.* x. 869.

460. πῆξε: sc. Ἀντίλοχος ἔγχος. — ὁστέον εἶσω: much like εἶσω is adv., and ὁστέον is acc. of 'limit of motion.' Cf. ἴλιον εἶσω A 71.

461 = 503. — αἶχμῃ: spear-point. — τὸν δὲ κτλ.: the poet has a large variety of expressions for death. Cf. 469 f., 482, 504, 517, 522 f., 531, E 47, 68, 75, 82 f., 155, 163 f., 166, 190, 250, 296, 310, 553, 654, 659, 696. See on ἔλεν 457. — σκότος: of the darkness or night of death. Cf. E 47, 68, 82 f., 310, 659, 696, also in aeternam clauduntur lumina noctem Verg. *Aen.* x. 746. — ὅσσε: see on φάλον 459.

462. ἥριπε: from ἐρείπω. — ὡς ὅτε: see on 141. — ὡς ὅτε πύργος: sc. in respect to size. Cf. (Ἄϊας) φέρων σάκος ἥτε πύργον H 219.

463. ποδῶν: see on χειρὸς 154.

464 = B 541.

465. ἔλκε: mark the change to the impf., of continued, attempted, action.

τεύχεα συλήσει· μίνυνθα δέ οἱ γένεθ' ὀρμή·
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφάνθη,
οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα.

470 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδονοπάλιζεν.

ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ῥίθειον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
475 Ἴδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος

— ὑπὲρ βελών: out from under the shower of missiles. ἐκ βελών, E 130, is out of the range of missiles. — λελιγμένος: eagerly.

466. μίνυνθα: short-lived. Cf. 478. For an adv. with γένητο, cf. αἶσα μίνυνθά περ, οὐ τι μάλα δὴν A 416, ὅς 319, οὐδ' ἔρ' ἔτι δὴν ἦν Z 139 f. — οἱ: dat. of interest, his attempt.

467. νεκρὸν: obj. of ἐρύοντα, which agrees with the obj. of ἰδὼν. — Ἀγήνωρ: son of Antenor. One of the bravest of the Trojans. Cf. A 59, φ 545 ff.

468. πλευρά: pl. of the whole side (ribs). Cf. τόξα E 215, ὄχρα E 745, νῶτα (back) B 308, πρόσωπα (face) Σ 414. For the inflexion, instead of πλευραί, cf. νεῦρα 122. — τά: δ. — παρ' ἀσπίδος κτλ.: appeared from beside the shield, i.e. from under cover of the shield. Cf. Μενέλαος ἀρῖος οὔτα θόαντα | στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα Π 311 f., παρ' ἀσπίδος γυμνωθέν ἄρπάζαι δόρυ Aesch. Septem 607. — ἐξεφάνθη [ἐξεφάνη]: from ἐκφαίνειν.

469 = A 260. — ξυστῶ: strictly, spear-shaft, then spear.

470. τὸν μὲν: i.e. Elephenor. — λίπε θυμός: his life left. Cf. θυμοῦ δευομένους Γ 294, λίπε δ' ὁστέα θυμός

Π 386, πεσόντα δὲ μιν λίπε θυμός Π 410. Cf. also 524, E 685, τὸν γε λίπη ψυχὴ τε καὶ αἰὼν Π 453. — ἐπ' αὐτῷ: over the man himself, i.e. over his body, in contrast with the departed θυμός. See on αὐτοῦ 11. — δέ: for its position, see on 96. — ἔργον: like πόνος (see on πονεύμενον 374), chiefly of the toil of war. Cf. 539, Z 522. — ἐτύχθη: from τεύχω.

471. λύκοι ὄς: like wolves, sc. in fury. Cf. A 72, Π 156 ff., 352 ff. — ὄς: meaning as always follows its noun in Homer, and has the acute (or grave) accent. Cf. 482.

472. ἀνὴρ ἄνδρα: a poetic ἀλλήλους. Cf. σοὶ καὶ ἐμοὶ 38. — ἐδονοπάλιζεν: shook. Prob. a metaphor from wrestling. — Cf. implicuere inter se acies legitique virum vir Verg. Aen. xi. 632.

473. υἱόν: the ι of the diphthong has passed into the y- sound, and disappeared. See § 5 g; cf. Z 130. ὄς is freq. in Attic inscriptions.

474. Σιμοείσιον: named from the river Simois, as Ἰδαῖος, E 11, from Mt. Ida; Σκαμάνδριος, E 49, from the Scamander, and Σάτιος, E 443, from the Satniois.

475. Ἴδηθεν: for Trojan herds and

γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι·
 τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

480 πρῶτον γάρ μιν ἰόντα βάλε στήθεος παρὰ μαζὸν
 δεξιόν, ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἰγαιρος ὥς,
 ἣ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 485 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ

flocks on the slopes of Mt. Ida, cf. B 821 and E 313, Z 25, A 105 f., T 91, Ω 29. — κατιούσα: from κάτεμι. — Σιμόεντος: cf. E 774, καὶ Σιμόεις θθι πολλὰ βοάγρια (scuta virum) καὶ τρυφάλαιαι (galeasque) | κάπτεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν (fortia corpora) M 22 f., Verg. Aen. i. 100 f.

477. τούνεκα: τοῦ ἔνεκα, § 8. — κάλεον: sc. τοκῆς of the child's mother.

478 f. = P 302 f. — θρέπτρα (τρέφω): formed like λῶτρα, λοτρὰ. G. 129, 5; H. 554. Attic τροφεῖα, Lat. alimenta. Const. with ἀπέδωκε, repaid the loving care. Cf. P 301. Neglect of duty towards parents, acc. to Hesiod, is a crying sin of the 'Iron age,' οὐδέ κεν οἷ γε | γηράντεσσι (cf. γῆρας) τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν, Opera 187 f.

479. ὄπσ: const. with δουρ. § 3 h γ. — δαμέντι: agrees with οἱ 478.

480. πρῶτον: masc., pred. with ἰόντα. "As he came first," i.e. ἐν προμάχοις. — στήθεος: see on φάλον 459. — παρὰ μαζόν: by the nipple. Cf. Θ 121, 313, O 577, P 606, χ 82.

481. ἀντικρὺς: explained by δι' ὤμου, which follows in a kind of apposition. See on πάλιν 214, τηλόσε 455. Cf. 500, E 67, 74, 189, 687.

Similarly, ἐν κονίῃσι 482 is repeated by χαμαί, after the verse-pause.

482. χαμαί: χαμᾶζε to the ground might be expected, but this, like ἐν κονίῃσι, has 'reference to the state of rest which follows the motion.' G. 191 κ. 6; H. 788. — αἰγαιρος ὥς: i.e. tall, stretched on the ground. Cf. E 560. The final syllable of αἰγαιρος is long by 'position,' because ὥς originally had an initial consonant (prob. F).

483. Cf. O 631. — εἰαμενῇ: low-lands. — ἔλεος: mead. Gen. of 'the place to which the action belongs.' Cf. πεδῖοιο 244. ἔλος is not swamp, marsh in Homer. — πεφύκη: for the subjv. in comparisons, cf. ἐέργη 131, μήνην 141.

484. λείη: lēvis, smooth. Cf. λεχένας 111. Sc. τὰ μὲν ἄλλα, explained by the rest of the verse. Perhaps the lower branches and twigs had been cut off as fodder for goats. For the position of λείη, cf. ἡγαμόνων 429. — ἐπεί: const. with πεφύασιν, have grown upon, are upon. — ἀκροτάτῃ: const. with οἱ.

485. τὴν: dem. after a cond. rel. clause. cf. E 139, Φ 260, Ψ 519. — ἀρματοπηγὸς ἀνὴρ: chariot-maker. For the combination of nouns, cf. ἀνὴρ

ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἄζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
 490 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὃξεί δουρί·
 τοῦ μὲν ἄμαρθ', ὃ δὲ Λεῦκον Ὀδυσσεὺς ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 495 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,

Βουληφόρος A 144, *χαλκῆς ἄνδρες* 187, *τέκτονες ἄνδρες* Z 315. — *αἰθωνι*: *shining*, of the well-sharpened and worn ax. — *σιδήρῳ*: here of the ax, as in 123 for *arrow-point*.

486. *ἐξέταμα* (*ἐκτέμνω*): *fells*. Gnomic. — *ἵτυν*: *felloe*. The soft wood of the poplar could easily be bent and fashioned. In itself, it would not seem well adapted to the service here indicated, but perhaps it was sufficiently strengthened by the brouze 'tire' (*ἐπίσωτρα* E 725). — 'Acc. of effect' with *κάμψῃ*. G. 159 n. 3; H. 714. — *κάμψῃ*: Subjv., although after *ἔταμε*, since the gnomic aor. is grammatically equiv. to a present. Cf. 448, E 524.

487. *ἀζομένη*: *drying, seasoning*, as the wood must before it is fit for use. — *παρ' ὄχθας*: *along the bank*. Cf. Z 34.

488. *τοῖον ἄρα*: *so then*, resumes 482. Cf. *τοῖαι* 280. — *Ἀνθεμίδην*: *Ἀνθεμιονίδην* would be expected, cf. 473. See § 21 e.

489. *τοῦ*: *i.e.* Ajax. Gen. with *ἀκόντισεν*. Cf. *Μενελάου* 100. — *Ἀντιφος*: slain by Agamemnon, A 101 ff. — *αἰολοθώρηξ*: cf. *ζωστήρ παναίολος* 186, *αἰολομίτρην* E 707.

490. *καθ' ὅμιλον*: cf. 126. — *δουρί*: 'dat. of instrument.' Of course the acc. might have been used.

491. For the asyndeton, cf. E 657. — *τοῦ κτλ.*: *him he missed*. — *ὃ δέ*: emphatic repetition of the preceding subject. Cf. A 191.

492. *βεβλήκει*: plpf. of the immediate result of his action. Cf. *βεβήκειν* Z 495. — *ἐτέρωσας*: *i.e.* to the Achaean side. — *ἐρύοντα*: cf. 467. The rhythm of the verse aids greatly, as it often does, in marking the true construction.

493. *ἀμφ' αὐτῷ*: *i.e.* over the very corpse which he was trying to drag away that he might strip off the armor. Cf. 470, E 299.

494. Cf. N 660. — *τοῦ*: causal gen. with *χολώθη*. See on *ἀπάτης* 168. — *Ὀδυσσεὺς*: for the loss of a σ, see § 41 f η; cf. *Ἀχιλεὺς* 512. — *θυμὸν*: cf. *κῆρ* 272. — *ἀποκταμένοιο*: const. closely with *τοῦ*, because of his death. For the mid. aor. used as passive, see on *βλήσθαι* 115. — *χολώθη*: the mid. is used without difference of meaning in 501. § 32 d.

495 = E 562, 681, P 3, 87, 592, T 111; cf. E 566. — *κεκορυθμένος*: *armed*. For θ before μ, see § 12 d.

στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἔ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 500 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων·
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσην· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 505 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ·
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,

496 = E 611, P 347; cf. A 577, N 183, 403, 516. — *στῇ* [ἔστη]: inceptive, took his stand. — *μάλ' ἐγγὺς*: sc. *Λέβκου*. — *ἰών*: see on *ἀγορτες* 392. — *φαεινῷ*: this epithet is due to the bronze point (*αἰχμή*, cf. Z 319 f.) and butt (*σανρωτήρ*, K 153).

497 f. = O 574 f. — *ἄμφι* ἔ: about him. — *ὑπὸ*: const. with *κεκάδοντο*. This is made more definite by *ἀνδρὸς* κτλ. — *κεκάδοντο* (*χάσσομαι*): for the reduplication, see § 25. — *ἀνδρὸς*: for the ablative gen., see § 3 f β. — *οὐχ*: const. closely with *ἄλιον*. Cf. E 18. 'Litotes.' § 2 r. — *ἄλιον*: pred., cf. 26, 179, E 715.

500. Democoön evidently had charge of his father's stock-farm at Abydos. — *ὅς οἱ*: for the 'quantity' of *ἔς*, see § 41 m; cf. *μέν* 18. — *παρ' ἵππων*: in appos. with *Ἀβυδόθεν*. See on *ἀντικρύς* 481.

501. *ῥά*: see on *ῥά* 459. — *ἐτάροιο* [*ἐταύρου*]: for the gen., cf. *τοῦ* 494. For the *ἄ*, see § 5 h.

502. *κόρσην*: equiv. to *κρόταφον*. This comes with emphasis at the close of the sent., and in close connexion with the rest of the verse. — *ἡ*: refers

to *δουρί*, but the poet already has in mind *αἰχμή*, which follows in apposition.

503 = 461.

504 = E 42, 540, N 187, P 50, 311, ω 525; cf. E 58. Cf. corruit in volnus, sonitum super arma dedere Verg. *Aen.* x. 488. — *ἐπ' αὐτῷ*: cf. 470.

505 = Π 588, P 316. — *ὑπὸ*: before him. Const. with *χώρησαν*. Cf. *ὑπὸ κεκάδοντο* 497. *ὑπὸ* does not suffer 'anastrophe' here, since it does not immediately follow the word to which it belongs. — *τέ*: is expected after *πρόμαχοι*. For the freedom of position, cf. *ἅμα τ' ὠκύμορος καὶ διζυρός* A 417. — *φαίδιμος Ἴκτωρ*: the poet does not imply that Hector was not one of the *πρόμαχοι*, but rather that he is the most distinguished of them. Cf. *Zeus δ' ἐπεὶ οὖν Τρῶας τε καὶ Ἴκτορα νηυσὶ πέλασσαν* N 1, 'Peter and the apostles' Acts v. 29.

506 = P 317. — *μέγα*: cognate accusative. For the length of the 'ultima,' see on *γένετο* 456. — *ἐρύσαντο*: contrast with the pres. *ἐρύοντα* 492.

ἴθυσαν δὲ πολὺν προτέρω. νεμέσῃσιν δ' Ἀπόλλων
 Περγάμου ἑκκατιδῶν, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἵκετε χάρμης
 510 Ἀργείους, ἐπεὶ οὐ σφί λίθος χρώς οὐδὲ σίδηρος
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος πάϊς ἡνυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὥς φάτ' ἀπὸ πτόλιος δευδὸς θεός· αὐτὰρ Ἀχαιοὺς
 515 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
 ἐρχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.
 ἐνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρα πέδησεν·
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόνετι

507. νεμέσῃσι: inceptive. “Indignation seized him” at the retreat of the Trojans.

508. Περγάμου: i.e. from his temple on the citadel. Cf. E 446, H 83, Z 297. This temple was one of Apollo's homes, and from it he looked forth on the field of battle. Cf. E 460, H 21. — κέκλετο (κέλομαι): for the reduplication, cf. κεκᾶδοντο 497. — αὔσας: much like φωνήσας 284, but implying more noise and effort.

509. ὄρνυσθε: rouse yourselves. Cf. E 102, M 440, Ψ 707. — χάρμης: for the gen., cf. ἀλκῆς 234, πολέμοιο 240, E 348.

510. Ἀργεῖους: for the Argives, before the Argives. — οὐ: emphatic by its position. “By no means.” — λίθος: stone, of stone. — χρώς: subject. — Cf. καὶ γὰρ θην τούτῳ (i.e. Achilles) τραυὸς (may be wounded) χρώς δέξί χαλκῷ φ 568.

511. ἀνασχέσθαι (ἀνέχω): “so that they could endure without hurt.” — ταμεσίχροα (τέμνω, χρώς): cf. Ψ 803. — βαλλομένοισιν: const. with σφί, when they are hit.

512. οὐ μὰν οὐδέ: no indeed, nor. —

Ἀχιλεὺς κτλ.: cf. Π 860. For the form with one λ, see on Ὀδυσσεύς 494.

513. Cf. I 565. — ἐπὶ νηυσί: i.e. in the camp. — πέσσει: digests, broods over. Cf. A 81, B 237, θεῶν ἐκ κήδεα πέσσει Ω 617, κήδεα μυρία πέσσω Ω 639.

514. πτόλιος: equiv. to ἀκροπόλεως. Cf. ἐν πόλει ἄκρη Z 297.

515. Cf. γ 378. — ὤρσε: cf. 439. — Τριτογένεια: Triton-born. Whether this means ‘born on the banks of the Triton,’ a Boeotian stream, or ‘born of Triton,’ no one can say. Homer nowhere shows acquaintance with the myth of Athena in full armor springing from the head of Zeus, nor does he assign any mother to the goddess. Cf. E 875, 880.

516. ἐρχομένη: pres., of a continued act. Cf. 445. — ὅθι: cf. 132. — μεθιέντας κτλ.: cf. 240, 361.

517. Διώρεα: an Epean leader, cf. B 622. — μοῖρα κτλ.: sc. δαμῆναι. Fate fettered him, i.e. compelled him to meet this peril which brought him death. Cf. E 83, 613, 629, T 87, φ 83, λ 292.

518. χερμαδίῳ: possibly a stone

κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 520 Πείροος Ἴμβρασιδῆς, ὃς ἄρ' Αἰνόθεν εἰληλούθειν·
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλούησεν· ὁ δ' ὑπτίος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 525 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῦ, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος

from a sling, though the sling is mentioned but once in Homer (N 600). The heroes threw stones in general only when for some reason they could not use spear or sword. Cf. E 302, Θ 321, M 380, Π 735, T 285.—βλήτο: see on βλήσθαι 115.

519. κνήμην: the active const. would be ἐβαλε Διώρεα κνήμην, and when the passive const. is used the acc. of the part remains unchanged. Cf. H. 725 c.—Θρηκῶν: European Thracians, living between the Hebrus and the Hellespont.

520. Πείροος: cf. B 844.—Αἰνόθεν: from Aenus, at the mouth of the Hebrus.

521. ἀμφοτέρω τένοντε: the poet thought of the sinews as working in pairs.—ἀναιδῆς: shameless, heartless, pitiless. For the personification, cf. E 593, N 139, αὖτις ἐπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς λ 598, of the stone which Sisyphus was engaged in rolling up hill in Hades, θάνατος ἀναιδῆς Theognis 207. See on 126.

522. ἄχρις: adv., completely.—ὁ δὲ κτλ.: cf. N 548, O 434, Π 280.—ὑπτίος: supinus. Cf. 108, πρηγέες 544.

523 = N 549; cf. E 495, Φ 115.—κάππεσεν: κατέπεσεν.—χεῖρε: arms. Cf. E 81, Z 482.—ἐτάροισι: to his comrades, as appealing for help. For the dat., cf. οὐρανῷ 443, πεδίῳ E 82, ἡέρι E 356, λίμνῃ E 709.

524. θυμόν: cf. 470.—ἀποπνείων: for the form, cf. νεκείεσκε 241.—πέρ: gives emphasis to ἐβαλέν.

525. Cf. Φ 180.—οὔτα: 2d aorist. § 35.—παρ' ὀμφαλόν: cf. παρὰ μαζόν 480.—δ' ἄρα: and so.

526 = Φ 181.—χύντο: aor. mid. as passive. Cf. βλήτο 518.—χαμαί: cf. 482.—χολάδες: i.e. τὰ ἔντερα.—For the 'alliteration' (χ) cf. 339.—τόν δὲ κτλ.: cf. 461.—τόν: i.e. Diorea.

527. τόν: i.e. Piroüs.—Θόας: cf. B 638.—ἀπεσσύμενον (ἀποσεύω): as he rushed away. He started back, without turning around. For the σσ, see § 12 b.

528. πάγῃ κτλ.: cf. 185, E 616, T 480. The wounds in Homer are either very slight or (for the most part) fatal. The region of the heart does not seem to have been considered especially vital.

529. Cf. Π 820.—ἐκ: const. with ἐσπάσατο.

530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
 Θρήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἱ ἑ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγαυὸν
 535 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὡς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθη,
 ἧ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειὼν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθὼν,
 540 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ
 διενέοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη

530. ἐσπάσατο: sc. ἀριστερῇ. Cf. E 621, Z 65. — ἐρύσσατο ξίφος: drew his sword, sc. δεξιτερῇ. The mid. voice of the verb (like the dat. of interest, see § 3 g) freq. expresses the idea of personal interest which may be rendered by the possessive pronoun. Cf. M 190, N 496, T 284, Φ 116, 200, X 306, 367.

531. τῷ: instrumental, with this.

532. περίστησαν: 2d aor. intrans.

533. ἀκρόκομοι: i.e. their hair was bound in a knot on top of the head, perhaps like that of the American Indians. Cf. apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. Germ. 38. See on B 11.

534 = E 625. — The repetition of καί brings each epithet into bold relief, in contrast with ὦσαν. "Although he was tall and mighty."

535 = E 626, N 148. — σφείων: σφέων, σφῶν αὐτῶν. — χασσάμενος: yielded and. Cf. ὑπὸ κεκδόντο 497.

536. τετάσθη (τείνω): lay stretched. Plpf. of a continued state. Cf. 544.

537. ὁ μὲν: i.e. Πείροος 520. — ὁ δέ: i.e. Διῶρης 517.

538. ἡγεμόνες: for its position, cf. ἡγεμόνων 429. — περικτείνοντο: for the use of the prep., cf. Z 419, M 245.

539. οὐκέτι: no longer, as perhaps might have been the case before. The conflict has become more fierce and bloody. — ὀνόσαιο: potential of the past. Cf. 223. ἔνομαι in Homer is not simply blame, find fault with, but find fault with as insufficient. Cf. N 127, 287, P 399, Ω 241. — μετελθὼν: if he had come among them. This specification adds life to the picture.

540. ἀβλητος (βάλλω), ἀνούτατος (οὐράω): nec eminus nec cominus ictus, "unhit by an arrow, and unhurt by sword or spear." I.e. if one could look on without danger, — but no one would be safe on such a field except under the special protection of the mighty goddess of war. — Cf. suave etiam belli certamina magna tueri | per campos instructa, tua sine parte periculi Lucretius, ii. 5 f.

541. κατὰ μέσσον: cf. 79, E 8. —

χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

ἔγοι 84: the rel. const. is abandoned. The condition assumed for *διενέοι* is stated in an independent form. Cf. A 10, Z 480.

542. *χαρὸς*: by the hand. Cf. *πο-
βῶν* 463. -- *ἐλοῦσα*: the following hia-
tus is excused by the pause. — *βελέων*
κτλ.: cf. P 562.

543. *γάρ*: refers to *ὀνόσαιο* 539. —
ἥματι κείνῳ: dat. of time without *ἐν*.
G. 189; H. 782.

544. *πρηνέες*: proni. Cf. B 418,
π 379. The opposite of *επιτιος*, 522,
which is used only of single individu-
als, except A 179.

The battle which was begun in the Fourth Book, on the 22d day of the action of the Iliad, is continued through the Fifth and Sixth Books, and this day ends with H 380.

The connexion between the two books is close. The Fourth Book has prepared the way for the conflicts of the Fifth Book; and Pandarus, who broke the truce, Δ 93 ff., pays the penalty for his treachery by his death at E 290 ff.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε.

ΕΙ· βάλλει Κυθήρειαν Ἄρην τε Τυδέος υἱός.

Ei Venerem et Martem Diomedis tela cruentant.

‘In Epsilon, Heaven’s blood is shed
By sacred rage of Diomed.’

Διομήδους ἀριστεία.

ἔνθ’ αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἣν ἔκδηλος μετὰ πᾶσιν
Ἀργεῖοισι γένοιτο ἰδὲ κλέος ἑσθλὸν ἄροιτο.

The subject of the Fifth Book is announced at once,—the ‘Bravery of Diomed’ of Argos. The poet has prepared the way for this ‘Bravery’ by the scene at the close of the Ἐκπύλλοις, Δ 419 ff. The valor which Agamemnon doubted, Δ 370 ff., is now manifested by mighty deeds.

The Greek title, Διομήδους ἀριστεία, in classical times covered not only the Fifth Book, but also a considerable part of the Sixth Book. See Hdt. ii. 116, where Z 289–292 is quoted as found ἐν Διομήδεος ἀριστείῃ.

1–453. *The Achaeans press forward victoriously.*

1–94. *Valorous deeds of the still unwounded Diomed.*

1. ἔνθ’ αὖ: but then. The transition to a new scene involves a sort of contrast with what has preceded. Cf. 471, M 182, Π 477. Cf. also ἐνθ’ αὖτε 541,

Z 234. — ἔνθα: cf. Δ 293. — αὖ: here nearly equiv. to δέ. — Παλλὰς Ἀθήνη: this goddess of war (cf. πάλλω brandish) had roused the Argives, Δ 439, 515. She now reappears suddenly, without any information as to where she has been or what she has been doing. Cf. the interpositions of Hephaestus, 23, of Aphrodite, 312, and of Apollo, 344. Athena had always cared for Tydeus (cf. 800 ff. and Δ 390), and his son Diomed was one of her chief favorites.

2. μένος: here seems to refer to physical might. — ἔκδηλος: conspicuous. Cf. ἐκπαιφάσσειν 803, ἐκπεπέλ’ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν B 483 (of Agamemnon).

3. Ἀργεῖοισι: in appos. with πᾶσιν, rather than dat. with μετὰ. § 1 g. — γένοιτο: for the following ‘hiatus,’ see on Δ 147. — κλέος κτλ.: cf. Z 121, ν 422. — ἄροιτο: cf. Δ 96.

δαίε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 5 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὃς τε μάλιστα
 λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο.
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 10 ἱρεὺς Ἠφαίστοιο· δῶν δέ οἱ νιέες ἦσθην,

4. Obs. the 'asyndeton.'—δαίε οἱ: *kindled for him*. δαίε is trans., as I 211, x 206, 227, η 7. Cf. 7.—ἀκάματον: *unwearying*. A standing epithet.—Cf. ardet apex capiti cristisque a vertice flamma | funditur et vastos umbo vomit aureus ignis. | non secus ac liquida si quando nocte cometae | sanguinei lugubre rubent aut Sirius ardor Verg. *Aen.* x. 270 ff.

5. ἀστέρι κτλ.: i.e. *Scorpio* or the Dogstar. Cf. X 26 ff., where it is called κύν' Ὠρίωνος. Its 'heliacal rising,' about the middle of July, marked the height of ὀπώρα. The fruit season naturally comes much earlier in Greece than in the northern states of America or in England. Homer seems to know primarily but three seasons,—ἐαρ (from about the middle of February), ὀπώρα (from about the summer solstice), and χειμῶν (from the latter part of October). Summer, in contrast to winter, is called θέρος, and sometimes θέρος may be the *early summer* and ὀπώρα the *late summer*. Of course, the bounds of the seasons were not definitely fixed. Aeschylus speaks of 'winter,' 'flowery spring,' and 'fruitful summer' (θέρος), *Prom.* 454 ff.—ὀπωρινῷ: cf. (ἀστέρι) ὃς βᾶτ' ὀπάρης εἰσιν X 27.—ὃς τε: "when it."

6. λαμπρόν: for the cognate acc. used adverbially, cf. *δεινόν* Δ 420.—παμφαίνῃσι: for the subjv. without ἐν in a general hypothetical sent., see on *ἐέργη* Δ 181.—λελουμένος κτλ.: cf. ἔρκτον θ', ἦν καὶ ἄμαζαν ἐπὶ κλησιν καλέουσιν | . . . ὅη δ' ἄμμορος ἐστὶ λοερῶν Ὀκεανοῖο ε 273 ff.—Ὀκεανοῖο: gen. of place. G. 179, 2; H. 780. Cf. Z 508.

7. This verse resumes and repeats 4, after the comparison.—τοῖον: the ultima is long by 'position.' § 41 m.—ἀπὸ κτλ.: cf. P 206, κ 362.—ὤμων: corresponds to ἀσπίδος 4, as κρατός to κόρυθος. Cf. τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὤμων O 126.

8. Cf. Π 285.—κατὰ μέσσον: i.e. between the two armies.—ὅθι κτλ.: "in the thickest throng." Cf. 98, A 148, O 448, φ 528, Δ 302.

9. Cf. K 814.—ἦν δὲ τις: a favorite beginning of an Epic story. Cf. Z 152, B 811, urbs antiqua fuit Verg. *Aen.* i. 12.—Δάρης: later ages made this Dares the teacher of Hector, and the author of a 'Phrygian Iliad,' older than Homer. Aelian V. H. xi. 2. The Latin work which purports to be a translation of that of Dares, is doubtless only a few centuries old.—ἀφνειός: *rich*, like the priest at Ismarus, ι 201 ff.—ἀμύμων: see on Δ 89.

10. ἱρεὺς: no priests are mentioned in the Greek camp. Each was at-

- Φηγεὺς Ἰδαίος τε, μάχης ἐν εἰδότε πάσης·
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
 τὼ μὲν ἀφ' ἵππου, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 15 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος·
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῶ
 Τυδεΐδης· τοῦ δ' οὐχ αἶλιον βέλος ἔκφυγε χειρός,

tached to a special sanctuary, which he could not leave. The prayers and sacrifices for the army were offered by the king. See on A 62. — **Ἡφαίστω**: Hephaestus and Athena (Z 88, 289, 297) were worshipped in Troy, although they opposed the Trojans in their conflicts with the Greeks (r 33 ff.). The Trojans in general adored the same divinities (Zeus, Apollo, Aphrodite, etc.) as the Greeks, just as they do not seem to have been distinguished by dress or custom. The poet, indeed, nowhere indicates a difference even in language; Greeks and Trojans converse together with perfect freedom. — **ἦσταιν** (είμι): only here in dual. Elsewhere **ἦσαν** even after **δύω**. Cf. Δ 398.

11. **Ἰδαίος**: named from Mt. Ida, like his 'homonym' the herald *Idaeus* (r 248). See on Δ 474. — **μάχης**: for the gen., see on **τόξων** Δ 196.

12. **οἱ**: i.e. Diomed. Const. with **ἐναντίῳ**. See G. 186; H. 772. — **ἀποκρινθέντε**: separated, sc. from their companions. Their chariot was in advance of the Trojan line. This was careless; cf. Δ 303 ff. — The following 'hiatus' is justified by the verse-pause. — **ἐναντίῳ**: "to meet him." Predicate. Cf. 497, **ἀντίος ἦλθε** **θεῶν** Z 54, **ἀντίοι ἔσταν** **ἄπαντες** A 535.

13. **ἀφ' ἵππου**: for the const., see

on Δ 306. The convenience of the verse determined the use of the dual; the poet did not care to lay stress upon the exact number of the horses here any more than in 19. — The ultima of **ἵππου** is treated as long before the verse-pause. § 41 p. — **ἀπὸ χθονὸς** κτλ.: on the analogy of **ἀφ' ἵππου**. Diomed dismounted from his chariot at Δ 419. — **πεζός**: on foot. Predicate. § 38 a.

14 = r 15, E 630, 850, Z 121, A 232, N 604, Π 462, r 176, φ 148, x 248, ψ 816. A formula to introduce the single combat of two warriors. — **σχεδόν**: for the use of an adv. with **ἦσαν**, see on **ἀκέων** Δ 22; § 3 j. — **ἐπ' ἀλλήλοισιν**: const. with **ἰόντες**. For the idea of hostility in **ἐπὶ** (**υpon**), see § 3 h β.

15. **πρότερος**: sc. *Διομήδους*. Cf. **ἕστερος** 17. — **προῖει** κτλ.: cf. r 346.

16-18 = Π 478-480 (with *Πάτροκλος* for *Τυδεΐδης*).

16. **Τυδεΐδew** [*Τυδεΐδου*]: const. with **ὤμον**, as is indicated by the rhythm as well as by the sense.

17. **αὐτόν**: certainly very much like the Attic use as a personal pron., *him*; though some would translate *himself*, and find a contrast with the spear.

18. **Τυδεΐδης**: clearly in appos. with **δ**. Cf. Δ 20, and see § 24 k. — **οὐχ**

- ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 20 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο.
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἷη.
 25 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἑταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.

ἄλιον: see on Δ 498. But here the verse-pause, following οὐχ, gives it emphasis in contrast with the action of Phegeus.

19. μεταμάζιον: strictly an adj. with στῆθος, — but half in appos. with it, since it is separated from it by the verse-pause. Equiv. to μεταξὺ τῶν μαζῶν. Cf. ἐπομφάλιον H 267 (equiv. to ἐπ' ὀμφαλῷ), ἐπιχθονίον Δ 45 (equiv. to ἐπὶ χθονί), ἐφέστιοι B 125 (which is explained by οἱ ναῖουσι κατὰ πτόλι, equiv. to ἐφ' ἐστία). In general, 'adjectives formed from a prep. and a subst. are equiv. to the prep. and the substantive.' — Cf. Δ 480. — ὥσε: sc. by the cast of his spear. Cf. Δ 143, 320. — ἀφ' ἵππων: equiv. to ἐξ ὀχέων. See on 111.

20. Ἰδαῖος: here served as charioteer. — ἀπόρουσε: sprang down. This is explained in the second half-verse. Cf. ἀνόρουσεν . . . λιπὼν ἔδος I 193 f. — Cf. 'And the Lord discomfited Sisera, and all his chariots, and all his host, . . . so that Sisera lighted down off his chariot, and fled away on his feet,' Judges iv. 15.

21. ἔτλη: did he have the heart. — περιβῆναι: take his stand over. Cf. ἀμφὶ βαῖνε 209, ὅς Χρύσην ἀμφιβέβηκας A 37. The figure is taken from a beast standing over (bestriding) her young. Cf. ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς

τις περὶ πόρτακι (calf) μήτηρ P 4. — ἀδελφείου [ἀδελφοῦ] κταμένοιο: his slain brother. For the aor. mid. used as passive, see on Δ 115.

22. οὐδὲ κτλ.: cf. B 708, 726. The first neg. belongs to the whole sentence; the second is const. closely with αὐτός. — This fact as stated by the poet was also the prevailing motive in the mind of Idaeus when he left his brother. — μέλαιναν: see on Δ 461.

23. ἀλλά: εἰ μὴ would have been regular. — Ἥφαιστος: in general, this god aided the Achaeans, but he saves Idaeus because of the services of the warrior's father. Cf. 10 f. — The second half-verse explains and amplifies ἔρυτο.

24. ὥς δὴ: namely in order that. — οἱ: i.e. Hephaestus. Ethical dative. — ἀκαχήμενος: for the accent, see § 31 e.

25. ἵππους: strongly contrasted with the warriors. — ἐξελάσας: sc. out of the throng of combatants.

26 = § 32. — κατὰγειν: to lead down, to lead back. Inf. of purpose. The coast was thought of as lower both than the 'high seas' and the inland plain. In most districts of Greece the ground rises rapidly from the sea. — ἐπὶ νῆας: equiv. to ἐς στρατόν. The ships drawn up on shore were such a

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὅχεσφιν,
 πᾶσιν ὀρώβη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 30 χεῖρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
 "Ἄρες, Ἄρες βροτολοιγέ, μαιιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέρουσι πατήρ Ζεὺς κῦδος ὀρέξῃ;
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν."

prominent part of the Greek camp that 'to the ships' often means 'to the tents.'

27. Cf. Δ 459.—Τρῶες: the form of the sent. seems to be changed. See on Δ 433. Or, this prominent word is placed before *ἐπεὶ* which strictly should begin the clause. Cf. Z 237; see § 1 k.—νῆε: object; at once divided into τὸν μὲν, τὸν δέ.

28. τὸν μὲν: i.e. Idæus.—ἀλευάμενον: taking to flight. Coincident in time with ἴδον. For the form, see § 30 i.—κτάμενον: slain.—παρ' ὅχεσφιν: by the empty chariot.—ὅχεσφιν: for the form, cf. στήθεσφιν 41, and see § 15 a.

29. πᾶσιν κτλ.: cf. Π 280, Σ 223. See on Δ 208. Here the Trojans are stimulated to fear and flight.—ἀνδρῶ κτλ.: Athena plots to remove Ares, the friend of the Trojans (see on Δ 439), from the field of battle, in order to give free course to her favorite, Diomed. This action of Athena is not wholly satisfactory, however, since she is everywhere represented as far mightier than Ares, and after a time she aids Diomed in wounding Ares and driving him from the field, 827-867.

30. χεῖρὸς: for the gen., cf. Δ 154.

31. Ἄρες, Ἄρες: this verse is often

quoted for the change of quantity in the penult of this name. See § 41 f β. Nowhere else in Homer is a word repeated immediately. Euripides and the Latin poets were rather fond of such repetition. 'O Postume, Postume.'—For the epithets without conj., see § 1 n, o. 'The epithets paint three stages of war: attack, death, storming of the city.'

32. οὐκ ἂν δὴ κτλ.: *should we not, etc., "shall we not," etc.* A question in the sense of an exhortation. "Let us suffer these mortals" etc. Cf. οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον Γ 52. Corresponding to this, is the use of the hortatory subjv. in the second clause, 34.—Τρῶας μὲν: correl. with νῶϊ δέ 34.

33. μάρνασθαι: for the elision of *ai* in verb-endings, see § 10 a.—ὅπποτέρουσι: indir. question, as if 'caring little' had preceded.—ὀρέξῃ: subjv., nearly as future. § 3 b.

34. χαζώμεσθα: for the ending, see § 28 s.—Διὸς κτλ.: Athena can hardly be in earnest here, since only at the beginning of θ does Zeus forbid the gods to take part in the conflicts. This is only a pretext, but Ares seems to be persuaded that he must not interfere with whatever plans Zeus has in mind.

- 35 ὥς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν.
 [δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]
 Ἴδομενεὺς δ' ἄρα Φαίστον ἐνῆρατο, Μήονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθειν·
 45 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχρ' μακρῷ
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμων·

36. Cf. Σ 389. Athena returns to Diomed at 121. Ares does not take part in the fight again until 461. He now is seated on the left of the battle which rages between the Scamander and the Simois.—*καθεῖσεν*: generally treated as aor. of *καθίζω* *seat*.—*ἡϊόντι*: *high-banked*. Cf. αἰτὰ βέεθρα (Σκαμάνδρου) Φ 9, ὑπὸ κρημνοῖς Φ 26, ὀφελὴν βάλεν ὕχθην Φ 171, ὕχθας παρ ποταμοῖο Σκαμάνδρου Λ 499.—For the short vowel before Σ , see § 41 i e.

37–83. Six Greek leaders slay each a man.

37. *ἐκλιναν*: turned to flight. The connexion makes this appear the immediate result of the withdrawal of Ares, but Diomed had been successful before too; cf. 27 ff.—*ἔλε*: *slew*. Cf. 576; see on Δ 457.

38. *ἡγεμόνων*: added as a sort of after-thought, limiting the too broad *ἕκαστος*.

39. Ὀδίων: cf. B 856 f.

40. Cf. Θ 258, Λ 447.—*πρῶτῳ*: *sc.* Ὀδῖφ. Dat. of interest with *πῆξεν*.—*στρεφθέντι*: just as he turned. Circumstantial participle.—*μεταφρένῳ*:

local dat. with *ἐν πῆξεν*. Cf. Θ 95, Θ 650, χ 283. Obs. the force of the verse-pause, indicating the right const. at the first glance.—*πῆξεν*: *sc.* Ἀγαμέμνων.

41 = 57, Θ 259, Λ 448, χ 93.—*στήθεσφιν* [*στηθῶν*]: see on *ὀχεσφιν* 28.—*ἔλασεν*: *sc.* δόρυ as object.

42. See on Δ 504.

43. Σ ἄρα: but next, referring to *πρῶτος* 38. For this use of *ἄρα* to mark the continuation of a series, cf. B 522.—Phaestus and his father are mentioned only here.—*ἐνῆρατο* (*ἐνείρω*, *ἐναρα* spoils): *despoiled*, i.e. slew.—*Μήονος*: for the Maeonians (later called Lydians) in Homer, see on B 864. The skill of Maeonian women is indicated in Δ 141 f.

44. Cf. P 350.— Σ : refers to *Φαίστον*. See on 60.—*Τάρνης*: said by a scholiast to be the site of the later Sardis, in Lydia, on the Tmolus.—*εἰληλούθειν*: *ἐληλύθει*. Cf. 204, Δ 520.

45. ἄρα: “as I said.” Cf. 79, 111, Δ 85.

46 = Π 343.—*νύξ*: from *νύσσω* pierce, wound.—*ἐπιβησόμενον*: as he

- ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίῳιο Σκαμάνδριον, αἴμονα θήρης,
 50 Ἀτρεΐδης Μενέλαος ἔλ' ἐγχεῖ ὀξυόεντι,
 ἐσθλὸν θηρηγῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἄρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρῶν γε κέκαστο·
 55 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 πρόσθεν ἔθεν φεύγοντα μεταφρενον οὔτασε δουρὶ
 [ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·]
 ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

mounted. For the aor., cf. *στρεφθέντι*.
 40. For the 'variable vowel,' see § 30 j. — Phaestus had dismounted, as was frequent or usual, in order to fight on foot; but now he leaps into his chariot in order to flee. See on Δ 419, 229.

47. ἤριπε: cf. Δ 462. — *στυγερὸς* κτλ.: cf. N 872, Π 807. See on Δ 461.

48. *σύλευον*: only here of despoiling a slain enemy. — *θεράποντες*: attendants, comrades.

49. Strophius and his son do not appear elsewhere. — *Σκαμάνδριον*: for the name, see on Δ 474. — *αἴμονα*: skilled. For the following gen., see on μάχης 11.

50. *Μενέλαος*: Menelaus evidently is able to fight, in spite of his wound at Δ 139 f. — *ὀξυόεντι* (*ὀξύς*): sharp-pointed, keen.

51. *δίδαξε* κτλ.: all unusual skill was to the mind of the poet the direct (*αὐτή*) gift of some divinity. Cf. *μαντοσύνην ἣν οἱ πόρε Φοῖβος Ἀπόλλων* A 72, *Πάνδαρος δὲ καὶ τόξον Ἀπόλλων ἀπὸς ἔδωκεν* B 827, *δῶκεν Ἀθήνη ἔργα τ' ἐπιστάσθαι περικαλλέα* B 116 f.

52. *πάντα*: all, all kinds of. The poet assumed all ordinary limitations. Cf. 60. — *οὔρεσιν*: local, on the mountains.

53. *τότε*: receives emphasis from the verse-pause as well as from γέ. Cf. Z 16. — *χραῖσμι*: helped, availed. Cf. A 28, 589. Always in a negative sentence. — *ἰοχέαιρα* (*ἰός, χέω*): who showers arrows, "the archer goddess." Cf. *βέλεα χέοντο* Θ 159.

54. *ἐκηβολίαί*: his long-shots. For the pl., cf. *ἀνακείρσι* Z 74. See on A 206. — *τὸ πρῶν γε*: in former days. Cf. N 105, Π 208, *φρένες ἦς τὸ πάρος περ* | *ἔκλεο* Ω 201. — *κέκαστο*: from *καίνυμαι* (*καθ*) excel. Cf. (*Τελαμῶνιος Ἀίας*) *ἐγχεῖν δ' ἐκέκαστο* B 530.

55. *μῖν*: obj. of *οὔτασε*. *μεταφρενον* below resumes *μῖν*, and is in partitive appos. with it.

56 = T 402. — *πρόσθεν ἔθεν*: before him (self). Cf. 80. — *ἔθεν*: οἵ. §§ 15 e, 24 a. Used 18 times in Homer; more freq. than *έθ* or *εἰ*.

57 = 41.

58. Cf. 42, 294. — *πρηνής*: pronus. For the pred. adj., cf. Δ 644. See § 38 a.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαΐδαλα πάντα
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἷ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 65 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,

59. *Μηριόνης*: the attendant and associate of Idomeneus. See Δ 254. — *Φέρεκλον*: a short form of *Φερεκλῆς*. Cf. *Πάτροκλος*, which has forms from *Πατροκλῆς*. See on *Σθένελον* Δ 367. — *Τέκτονος*: unless this name is freely invented to suit the situation (*Carpenter*, son of *Joiner*), as is entirely reasonable, it would imply hereditary taste and skill in working in wood. Cf. the name of the Ithacan bard, *Φημιος Τερπιδῆς*, χ 330 f., and that of the Phaeacian bard, *Δημόδοκος*, θ 44.

60. *ὃς*: refers to the chief person, to *Φέρεκλον*. Cf. 44, 77, B 872. — *δαΐδαλα*: obj. of *ἐπίστατο*. *τεύχειν* is added in explanation. — *πάντα*: see on 52.

61. *ἐφίλατο* [*ἐφίλησε*]: the *i* of the stem is lengthened regularly; cf. *γάμειν*, *ἐγγραμα*. Cf. *φίλαι* 117. — *Ἀθήνη*: Athena is not only goddess of war. She presides over all manner of artistic accomplishments. Cf. I 390, B 116, ζ 233, v 72, θ 493, *Pindar Ol.* vii. 51. She retains her war-epithet *Παλλὰς* even in such connexions.

62. *ὃς κτλ.*: this second rel. sent. referring to *Φέρεκλον* 59, gives a special instance and proof of his possession of the skill just ascribed to him. — *καί*: also, as well as many other things. It modifies the whole sen-

tence. See on A 249. — *έίσας*: *shapely, well-balanced*.

63. *ἀρχεκάκους*: the epithet gives a kind of personification to the ships. For the repetition and amplification of the thought of the first word, in the rest of the verse, cf. *οὐλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκεν* A 2, *νήπιοι, οἱ κατὰ βοῦς Ἱππεύοντες Ἡελίοιο | ἥσθιον* α 8, and, also, *ἵππους ἀλοφόρους, οἱ ἀέθλια ποσσὶν ἔροντο* I 124, *ἑλαφον Βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ* A 475. See § 1 h. — Cf. *αὐτὰι δὲ αἱ νῆες* (sent by Athens to the aid of the Ionians) *ἀρχὴ κακῶν ἐγένοντο Ἑλλῆσι τε καὶ βαρβάροισι* Hdt. v. 97, *ille dies primus leti primusque malorum | caussa fuit* Verg. *Aen.* iv. 169.

64. *οἷ τ' αὐτῷ*: and for himself (in particular). *Phereclus* pays the penalty for his work. — *ἐπεὶ*: introduces an explanation of *τεκτῆνατο*. — *θεῶν ἐκ*: const. with *θέσφατα*, "the oracles of the gods." Cf. *ἐκ Διὸς ἡεῖδης τὸν ἐμὸν μῦθον* X 280. — *θέσφατα*: i.e. the prophecy that calamity would befall Troy, if Paris brought a wife from Greece.

65. *ὅτε κτλ.*: half parenthetical. — *κατέμαρπτε*: sc. *μιν*. "Was on the point of overtaking him," so that he could use his spear to advantage. — *διώκων*: *Phereclus* fled with the other Trojans, 37.

βεβλήκει γλουτὸν κάτω δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνύξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαμον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
70 ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανώ,
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.

τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
ἀντικρὺς δ' ἀν' ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.
75 ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.

Εὐρύπυλος δ' Ἐυαιμονίδης Ἰψήνορα δῖον,

66. Cf. N 651.—βεβλήκει: see on Δ 492.—κάτω: the accent is thrown upon the penult since the noun precedes and δεξιόν is added as a mere detail. Cf. *Ἐάνθου ἔπο διήγητος* B 877.—ἡ: see on ἡ Δ 502.—διαπρὸ: forward and through. Adv., with ἤλυθε [ἦλεθε]. Cf. H 260, M 404.

67. Cf. N 652 (with *ὀσστός* for ἀκωκή).—ἀντικρὺς κτλ.: see on ἀντικρὺς Δ 481. κατὰ κύστιν: along the bladder.—ὑπ' ὀστέον: along under the bone.—ἀκωκή (cf. acu): in appos. with ἡ. Cf. *Τυδείδης* 18.

68. Cf. γ 417.—γνύξ κτλ.: he fell on his knee. γνύξ is always connected with some form of *ερείπω*. For the adv., from γόνυ, cf. *λᾶξ, πύξ*. § 38 g.—οἰμῶξας: the groan was coincident in time with the fall, ἔριπε.

69. ἄρα: cf. 43.—Μέγης: an Epean leader. See on B 627.—Ἀντήνορος υἱόν: seven of Antenor's eleven sons were slain in the battles of the *Iliad*. Antenor was the Trojan Nestor. See on B 822.

70. ὃς ῥα κτλ.: nearly equiv. to *ὃν ῥα νόθον περ ἔδντα* κτλ. μὲν and δέ mark a contrast.—πύκα: carefully.

—Θεανώ: Antenor's wife; daughter of the Thracian king Cisseus, Δ 223 f., and priestess of Athena, Z 298 ff. The Thracians and Trojans were closely allied.

71. ἴσα κτλ.: in appos. with πύκα.—ἴσα: cognate accusative.—χαριζομένη: the pres. partic. often expresses purpose, as here.—πόσει: for the length of the last syllable, see on γένετο Δ 456.

72. Cf. Δ 396, E 446.—τὸν μὲν κτλ.: a fuller statement of 69.

73. κεφαλῆς: partitive gen. with ἰνίον.—κατὰ ἰνίον: on the nape of the neck.

74. Cf. 67.—ἀν' ὀδόντας: through the teeth.—ὑπὸ: adv., below.

75. ἦριπε κτλ.: cf. Δ 743, X 330.—ψυχρὸν χαλκόν: "cold steel."—ἔλε: seized, of the convulsive movement of the death struggle. Cf. *ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῶ* (hand) Δ 425, *γαῖαν ὀδᾶξ ἔλον* ("bit the dust") X 17. See on B 418.—Obs. the large variety of expressions for death; 42, 47, 58, 68, 83. See on Δ 461.

76. Εὐρύπυλος: a prominent Thesalian hero. See on B 736. Cf. H 167,

υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἄρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱὸς
 80 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον
 φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 85 Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέρουσι μετείη,

θ 265. — Ὑψήνορα (ἀνὴρ): see on τὸν 79, where this construction is resumed. This hero is mentioned only here.

77. ὃς: prob. refers to Δολοπίονος, though the reference is doubtful. See on δς 60. — Σκαμάνδρου ἄρητῆρ: sacrifices of bulls, rams, and, possibly, of horses were paid to rivers and river-gods. Cf. § 131 f., ψ 146 f.

78. Cf. Π 605. — ἄρητῆρ (ἀρδομαι): cf. Χρόσσην ἠτίμασεν ἄρητῆρα A 11. — θεὸς κτλ.: prob. not simply a personal distinction, but chiefly respect paid to the office. — ὥς: the 'comparative' ὥς in Homer always has an accent and is placed after its noun. Cf. Δ 482. Seldom is elision allowed before it, as here.

79. τὸν μὲν κτλ.: resumes the thought of 76, after the rel. clauses. See on Δ 459. — ἄρα: cf. 45.

80. Cf. 56. — μεταδρομάδην: equiv. to μεταδραμών. § 38 c. Cf. παραβλήδην Δ 6. — ἔλασε: struck. Used only like οὐτάω of wounds inflicted in the hand-to-hand conflict (cominus). It is thus contrasted with βάλλω, but like the latter, it is followed by two accs. (of the 'whole' and 'part'), τὸν and ὦμον.

81. φασγάνῳ κτλ.: cf. K 456, χ 98. — ἀπὸ ἔξεσε (ξέω): hewed off, cut off

smooth. — χεῖρα: arm, clearly; cf. ὦμον 80. Cf. Δ 523.

82. πεδίῳ: to the plain. Dat. of approach. See on Δ 523. Cf. χαμαὶ (humi) πέσσε N 578. — κατὰ: const. with ἔλλαβε. — ὅσσε: in partitive appos. with τόν.

83 = Π 334, τ 477. — See on Δ 461. Cf. θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν Π 350. — ἔλλαβε: for the form, see § 25 f. — κραταιή: sc. as having sway over all mortals.

84-94. Introduction to the strict ἀριστεία of Diomed. 'Since 9, seven Trojans have been slain by seven Achaeans. In the series beginning with Agamemnon, 38, Peloponnesians have alternated with Greeks from Crete or Thessaly. The wounds inflicted have been various, but all on fleeing Trojans.'

84 = 627. Cf. H 442. — πονέοντο: cf. πονεύμενον Δ 374.

85. Τυδεΐδην: by 'anticipation,' as the obj. of γνοίης, instead of Τυδεΐδης as subj. of μετείη. H. 878. Cf. ᾗδελφεδν ὥς ἐπονείτο B 409 "he knew how busy his brother was," 'I know thee who thou art,' St. Luke iv. 34. — γνοίης: potential of the past. Cf. Δ 223. "You would not have known." — ποτέρουσι: with which of the two.

ἥ ἐ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικῶς
 χειμάρρῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε· γέφυραι ἐερμέναι ἰσχανόωσιν,
 90 οὐτ' ἄρα ἔρκεα ἰσχει ἁλῶων ἐριθηλέων
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.
 95 τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς

This is explained by the following verse. Diomed was as near the Trojan line as to his own friends. — μετ-εῖη: opt. of indirect discourse, for μέτεστι.

86. ἦ, ἦ: πότερον, ἦ. § 3 m. a.

87-94. In this comparison, cause and effect—the raging Diomed (88-91) and his victory (92-94)—are closely united. For the comparison, cf. Δ 452 ff., O 624 ff., aggeribus ruptis cum spumeus amnis | exit oppositasque evicit gurgite moles, | fertur in arva furens Verg. Aen. ii. 496 ff.

87. ἅμ: ἀνά. § 11 b.

88. χειμάρρῳ: i.e. a stream from heavy rains or melting snows, in contrast with ὕδατα ἀενάοντα. In appos. with ποταμῷ. See Δ 492 f., quoted on Δ 452. — ὦκα: const. with ῥέων. This seems to be referred to in ἐλθόντ' ἐξαπίνης 91. Cf. ἀκυρόφ 598. — ἐκέδασσε: disiecit, scatters, shatters. Gnostic aorist. — γεφύρας: dams, dikes, levees. — Cf. nec validi possunt pontes venientis aquae | vim subitam tolerare Lucretius i. 484 f.

89. οὐτ' ἄρ τε: cf. Z 352, Ω 337. — ἐερμέναι (from root *sep*): united, i.e. in unbroken succession along the

banks. This refers to ἐκέδασσε 88, and corresponds to πυκινὰ 93.

90. ἰσχει [ἔχει]: sc. after the river has overflowed its banks. — ἁλῶων: const. with ἔρκεα, enclosures of the gardens.

91. ἐλθόντα κτλ.: cf. I 6, O 325, P 57. — ἐλθόντα: const. with τὸν 89. — ἐπιβρίση κτλ.: cf. M 286. — ἐπιβρίση: presses upon, falls heavily. — Διὸς ὄμβρος: Zeus sends rain. See on νεφεληγερέτα Δ 30. Cf. δε Ζεύς M 25, δε λαβρότατον χεῖι ὕδωρ | Ζεύς Π 385, K 6, Λ 493, Π 459. — For the 'subjective' gen., cf. νοῦσον Διὸς i. 411 disease sent by Zeus, κύματα ἀνέμω B 396, ὑπ' Εὐρυσθέος αἰθλῶν Θ 363. See on B 396.

92. ὑπ' αὐτοῦ: beneath itself, "before the force of the stream." — ἔργα κτλ.: cf. μινύθει (waste away) δέ τε ἔργ' ἀνθρώπων Π 392.

93. ὧς: refers to ἐοικῶς 87. — πυκινὰ [πυκινὰ]: see on 89. In effective contrast with κλονέοντο. See on Δ 534.

94. ἄρα: "as you may well suppose."

95-165. Diomed is wounded by Pandarus, but is strengthened and encouraged by Athena.

95. Λυκάονος κτλ.: i.e. Pandarus. Cf. Δ 88 f.

θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἶψ' ἐπὶ Τυδεΐδῃ ἐταίνατο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 100 ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
 "ὄρνυσθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχίσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 105 ὥρσεν ἄναξ Διὸς υἱὸς ἀπορνήμενον Λυκίηθεν."

96. *θύνοντα*: suppl. partic. after *ἐνόησε*. *κλονέοντα* is in appos. with this. The two participles repeat 87 (*θύνε*) and 93 (*κλονέοντο*). — *πρὸ ἔθεν*: cf. *πρόσθεν ἔθεν* 56. Here again the verse-pause shows the const., connecting this phrase closely with *κλονέοντα*.

97. *ἐπὶ Τυδεΐδῃ*: cf. *ἐπ' ἀλλήλοισιν* 14. — *τόξα*: Homer knows no distinction between *τόξον* and *τόξα*. Cf. *ῥυα* (28), *ἄρμα* (231) and *ἄρματα* (192), *μέγαρον* (Z 377) and *μέγαρα* (193). See on Δ 468.

98. *τυχόν*: cf. *τυχήσας* Δ 106.

99. Cf. N 587. — *γύαλον*: *breast-plate*. In appos. with the obj. of *βάλε*. — *ἔπτατο* (*πέττοιμαι*): cf. Δ 125. — *πικρός*: cf. 110, Δ 118.

100. *ἀντικρὺς* κτλ.: cf. Δ 253, γ 416. — *διέσχε*: *intrans.*, *held its way, went through*, so as to come out on the other side of the shoulder. Cf. *δι' ὦμον δ' ὄβριμον ἔγχος | ἔσχεν* N 519. Equiv. to *διήλθε*.

101 = 283. Cf. 347, θ 160. — *τῷ δ' ἐπὶ*: *and over him*, i.e. Diomed. Cf. *ἐπέχεται* 119. The accent of *ἐπὶ* is not drawn back since it does not immediately follow the word with which it is construed. § 37 c.

102. *ὄρνυσθε*: cf. Δ 509. — *κέντορες*

ἵππων: cf. Δ 391. The Trojans are called *ἱππῶδαι*, Δ 509 and often.

103. *ἄριστος Ἀχαιῶν*: cf. 414, 839, Z 98. The poet must not be criticised too strictly and prosaically, as if he were making an official report of the war; he must not be charged with inconsistency for giving here to Diomed the preëminence which he elsewhere gives to Achilles or Telamonian Ajax. Cf. Z 252, where the poet calls Laodice 'the most beautiful of Priam's daughters,' and N 365, where the same expression is used of Cassandra. — *οὐδέ ἔφημι*: cf. Δ 589, z 132, o 213.

104. *δηθά*: cf. 587. — *ἀνσχίσεσθαι* (*ἀνέχω*): contrasted with *βέλος δάμασσαν* 106. Cf. *ἀνασχέσθαι* Δ 511. — *εἰ ἐτεόν κτλ.*: cf. *εἰ ἐτεόν γε σός εἰμι, πατήρ δ' ἐμὸς ἔχεται εἶναι* 529. "If in truth, as I believe, I followed the god's voice in coming hither, and thus may expect his assistance."

105. *ὄρσεν*: *sc. to strife against the Greeks*. — *ἄναξ* κτλ.: i.e. Apollo, the god of archery, who had given him his bow. Cf. Δ 101, B 827. — *Λυκίηθεν*: i.e. from Zeleia in Trojan Lycia. Cf. Δ 103, B 824. From these Trojan Lycians, the Southern Lycians

ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπαηνίον υἱόν·

“ὄρσο, πέπον Καπαηιάδη, καταβήσεο δίφρου,
110 ὄφρα μοι ἐξ ὧμοιο ἐρύσσης πικρὸν ὀιστόν.”

ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὦμον·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
115 “κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,

of Sarpedon (471, 629) are to be distinguished.

106. εὐχόμενος: (boasting), exulting. Cf. § 198, N 619. Cf. also εὐχολή Δ 173, 460.—οὐ: the neg. is separated from its verb, and placed first, in order to form a strong contrast to the assertion of Pandarus. “By no means.”

107. πρόσθ' ἵπποιον: const. with ἔστη.

108. Σθένελον: i.e. his esquire who had kept near him with his chariot. Cf. Δ 227 ff., 365 ff.—Καπαηνίον: the adj. is equiv. to the gen. of Καπαεύς, and to Καπαηιάδη 109, which is more constantly used as a ‘patronymic.’ § 21 k.

109. ὄρσο, καταβήσεο: standing ‘asyndeton.’ The first inv. is more general; the second, the more special, is in a kind of appos. with the first. § 2 m. Cf. Δ 204. For ὄρσο, without variable vowel, see § 35; for καταβήσεο with the variable vowel of the 2d aor., cf. ἐπιβησόμενον 46.—πέπον: “my dear fellow.” An affectionate form of address. Cf. Z 55.

111. ἄρα: marks ὡς ἔφη as a repetition of προσέφη 108. See on 45.—καθ' ἵππων: cf. καταβήσεο 109. Op-

posed to ἀναβαίνω, Γ 261, as ἐξ ὀχέων Δ 419 to ἐσβαίνω, 837, and ἀφ' ἵππων 19 to ἐπιβαίνω, 255.—ἄλτο κτλ.: cf. Δ 419.

112. πάρ: const. with στὰς.—διαμπερές κτλ.: “drew clean through and out.” Generally the arrow was drawn back, but in this case the point had gone so far through the shoulder (100) that the bars would not allow it to be drawn back.

113. ἀνηκόντιζε (ἀκόν dart): shot up. Cf. αἵματος δ' ἀπορροαί (from a victim at the altar) | ἐς οἶδμ' ἐσηκόντιζον οὐρραι ξένω Eur. Hel. 1587 f.—στρεπτοῖο χιτῶνος: cf. § 31. Prob. a linen tunic with firmly twisted threads.

114. βοὴν ἀγαθός: this phrase is applied chiefly to Diomed and Menelaus, since with their names it makes a convenient close to the verse after the pause between the two short syllables of the third foot. Cf. 320, 347, 432, 598, 855, κτλ. §§ 4 c, 40 d. The leader's voice was much more important in the conflict in the times when no trumpets were used.

115 = § 762, § 324; cf. κ 278.—The usual formula for a prayer is, as here, (1) the address, (2) the grounds for

εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέσσης
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἔγχρεος ἐλθεῖν,
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι
 120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡλείοιο."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθευ·

the request, and (3) the petition. Cf. *κλυθὶ μευ, ἀργυρότοξ' . . . εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα* κτλ. A 37 ff.

116. *εἴ ποτε* κτλ.: the ground for the request is here not, as in the passage just quoted, some service which the suppliant had rendered, but the kindly disposition which the divinity had shown previously. Cf. *ἡμὲν δὲ ποτ' ἐμεῦ πάρος ἔκλυες εὐταμένοιο* | . . . | *ἥδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἐέλδωρ* A 453 ff., *ἀλλὰ τυῖδ' [τῆρ'] ἔλθ', αἴ ποτα [εἴ ποτε] κἀνέρωτα* | *ἔκλυες* Sappho i. 5 f., 'Captain or Colonel or Knight in arms, | Whose chance on these defenceless doors may seize, | *If deed of honor did thee ever please*, | Guard them, and him within protect from harms,' Milton *Sonnet* iii. 1 ff. See K 285 ff., quoted on Δ 383. — *καὶ*: also. — *φίλα φρονέουσα*: see on Δ 219. — *παρέσσης*: cf. Δ 390.

117. *νῦν αὖτε*: now in turn. — *νῦν*: opposed to *ποτέ*, as *ἐμὲ* to *πατρί*. — *αὖτε*: used much like *ἀλλά* or *δέ* in the conclusion of a condition. — *φίλαι*: for the long penult, see on 61. This general petition is explained by the following verse. 'The poet could not make Diomed invoke Athena to punish Pandarus for the breach of the treaty, since she herself had urged the Lycian to shoot the arrow.' Possibly the Greeks did not know what warrior wounded Menelaus; cf. Δ 113 f.

118. *μέ*: subj. of *ἐλεῖν* (cf. 37). — *ἐς ὀρμὴν* κτλ.: within the range of my spear. The second half of this verse is precedent to, and a condition of, the first half-verse, and is added parenthetically. — *ἐλθεῖν*: the subj. of this inf. is supplied from *ἄνδρα*, which is made definite by the following rel. clause.

119. *φθάμενος* [*φθάσας*] : (anticipating,) first. Diomed has a wrong to avenge. — The aor. partic. here is clearly coincident with the time of the principal verb. *ἔφθη βαλόν* also would have been good Greek, and is found χ 91. — *ἐπεύχεται*: cf. 101. — *οὐδέ* κτλ.: cf. 103.

120. Cf. *ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο* A 88, *ζῶει καὶ ὀρεῖ φῶς ἡλείοιο* Σ 61, *Ἡέρξης μὲν αὐτὸς ζῇ τε καὶ βλέπει φῶς* Aeschylus *Persians* 297. The opposite is *λείπειν φῶς ἡλείοιο*, Σ 11. In the *Eumenides* of Aeschylus, 323, *ἀλαοῖσι* (*blind*) καὶ *δεδορκόσιν* stands for 'dead and living.'

121–165. *Diomed slays four pairs of Trojans.*

121 = Ψ 771, γ 385, ζ 328. — *ἔκλυε*: refers to κλυθὶ 116.

122 = N 61, Ψ 772. — *γυῖα*: see on Δ 230. It is explained by the second half-verse, which is added in apposition. — *ὑπερθευ*: const. with *χεῖρας*, in contrast with *πόδας*.

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

“θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·

125 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα

ἄτρομον, οἷον ἔχσκε σακέσπαλος ἵπποτα Τυδεύς·

ἄχλυν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,

ὄφρ' ἐὺ γιγνώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.

τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,

130 μὴ τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι

123 = Δ 92. — ἰσταμένη: nearly equiv. to *στᾶσα*.

124. ἐπὶ: *against*. Cf. 14. Const. with *μάχεσθαι*. — *μάχεσθαι*: used as imperative.

125. ἐν τοι στήθεσσι: *in thy breast*. — ἦκα (*ἦμυ*): the Greek idiom often uses the aor. of an action immediately preceding, where the English uses the pres. or perfect.

126. οἷον κτλ.: explanatory of *πατρώιον* 125. — *σακέσπαλος* (*σάκος, πάλω*): formed and accented like *ἐγγέσπαλος*. *The shield-wielder*. Used like *ἀσπιστής* of a brave knight. Cf. *ταλαύρινον* 289, and see on *κορυστὴν* Δ 457. — *ἰσπύετα*: see on Δ 317. This forms a convenient 'tag' to follow the 'bucolic caesura' at the close of the fourth foot, with *Νίστωρ, Πηλεὺς, Φυλεὺς*, and *Οἰνεὺς*. See on 114; § 40 i. — *Τυδεύς*: cf. Δ 372 ff.

127–132 prepare the way for 330 ff.

127. ἐχλὺν κτλ.: Athena opened Diomed's eyes that he might not engage in conflict with the gods who favored the Trojans, who might be inclined to lure him on to an unequal strife. Cf. aspic — *namque omen, quae nunc obducta tuenti | mortalis hebetat visus tibi et umida circum | caligat, nubem eripiam* Verg. *Aen.* ii. 604 ff., 'but to nobler sights | Mi-

chael from Adam's eyes the film removed | Which that false fruit that promised clearer sight | Had bred, then purged with euphrasy and rue | The visual nerve, for he had much to see,' Milton *Par. Lost* xi. 411 ff.; 'Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in his way, and his sword drawn in his hand,' *Numbers* xxii. 31; 'And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha,' 2 *Kings* vi. 17. — *ἐπῆεν*: *was upon* them.

128. ἐύ: *clearly*. — *γινώσκης*: subjv. in a final clause, though after a secondary tense, since *ἔλον* is equiv. to *αἰρέω*. See on *ἦκα* 125. Cf. *κατήλθομεν* . . . *ἵνα μὴ τι πάθωσιν* γ 126.

129. τῷ: *therefore*. — *νῦν*: emphatic, with reference to 127. — *θεός*: of course in human form. — *πειρώμενος*: *trying, tempting* to a dangerous strife. Cf. 407, ζ 129 ff., θ 225 ff. — *Sc. σεῦ*.

130. *θεοῖς*: plural after the sing. *θεός* 129, since the thought groups together all the divinities, with but a single exception. Cf. *τὰ δὲ πάντα* Δ 363, referring to *εἰ τι κακόν* Δ 362. — *ἀντικρὺ*: with short 'ultima,' as 819. The adv. gives emphasis to the

τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῶ.”

ἣ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·

135 καὶ πρῶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσιν
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσση·
τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
140 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται·

idea of rashness. Cf. ἄντα μάχεσθαι T 168.

131 = 820. — τοῖς ἄλλοις: those others, added emphatically as a limiting after-thought, at the close of the sent. and the beginning of the verse, in order to prepare the way for the following contrast. — Ἀφροδίτη: elsewhere also the last word in the verse is contrasted with the first word. Cf. α 33.

132 = 821. — ἔλθῃσι: ἐλθῃ. — οὐτάμεν: cf. οὐτα Δ 525.

133 = α 319, ζ 41. — ἀπέβη: Athena withdrew from Diomed, but seems to have remained on the battle-field. Mark her activity at 290. At 418 ff. she is again on Olympus.

134. Cf. θ 99, N 642, O 457. — ἐξαῦτις: again, with reference to ἀναχωρήσας 107. — ἰὼν: went and. 'Aoristic.' — ἐμίχθη: here in hostility, as Δ 354. Cf. 143.

135. πρῶν περ: πέρ serves to contrast πρῶν strongly with the following δὴ τότε. Cf. σφῶν δὲ πρῶν περ τρώμος ἔλλαβε φαίδιμα γυῖα, | πρῶν πόλεμόν τ' ἰδέειν θ 452 f., where the emphasis is not one of expressed contrast.

136. δὲ τότε κτλ.: the const. of the previous line is deserted, and the par-

tic. μεμαῶς is left in the air. The poet began as if he were to say ἐμενέην. See on Δ 433, Z 511. — τρὶς τόσσον: thrice so great. Cf. τρὶς τόσσα A 213. — ὥς τε: as. § 2 j. — λέοντα: the lion appears in 25 of the longer comparisons of the *Iliad*, cf. 161, 554, and in other briefer comparisons, cf. 782.

137. ἀγρῷ: on the farm, in the country, as opposed to 'town.' So in the *Odyssey*, the stalls and pens for the herds and flocks of Odysseus are at a distance from his dwelling. — ἐπ' εἰροπόκοις κτλ.: "keeping watch over" etc. Const. closely with ποιμήν. Cf. Z 424.

138. κραύσῃ: wounds, shall have wounded. For the subjv., cf. παμφαλῆσι θ. — αὐλῆς: wall of the farm-yard. Cf. ι 184, ξ 5. But αὐλῆς 142 is the farm-yard itself; cf. Δ 433. — This verse and the following contain the point of the comparison: the lion and Diomed are not weakened but rendered more fierce by their wounds.

139. ὤρσεν: 'gnomic' aorist.

140-142. These verses picture the results of the lion's fury.

140. κατὰ κτλ.: the herdsman hides in his hut and does not attempt

αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 ἔνθ' ἔλεν Ἀστυνόον καὶ Ὑπείρωνα ποιμένα λαῶν,
 145 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί,
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 πληξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,
 150 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριζεν.

further to defend his flocks (οὐ προστα-
 μύνει).—τὰ δ' ἐρήμα: μῆλα seems to
 have been in the poet's mind. For
 the accent of ἐρήμα, see § 2 w.—φο-
 βεῖται: are driven, flee before the lion.

141. αἱ: sc. δῖες. So in Π 353 αἱ
 refers to μῆλα.—ἀγχιστῖναι: in close
 succession, one upon the other. Cf. τοὶ δ'
 ἀγχιστῖνοι ἐπιπτον | νεκροὶ ὁμοῦ Τρώων
 . . . καὶ Δαναῶν P 361 f. Predicate.
 § 38 a. Cf. ἐπασσύτεραι Δ 427, πυρὰ
 νεκρῶν καίοντο θαμειαί A 52.—κέχυν-
 ται (χέω): lie in heaps. The lion
 does not leave the farm-yard until he
 has killed all the flock,—even for-
 getting his own hunger in his fury.

142. αὐτὰρ δ': for the following
 hiatus, cf. αὐτὰρ ὁ ἔγνω A 333. See
 § 9 b.—ἐμμεμαῶς: impetuously.—βα-
 θέης [βαθείας, § 20 c]: with reference
 to the high wall. Cf. βαθείης ἐντοθεν
 αὐλῆς i 239.

143. μίγῃ: resumes ἐμίχθη 134.
 For the form, see § 33 f.

144. Ἀστυνόον: another Trojan
 of this name is mentioned O 455.

145 f. Diomed hit one and struck
 the other.

147. πληξ': corresponds to βαλὼν

145. For the transition to the finite
 const., see §§ 1 e, 3 t.—ἀπὸ κτλ.:
 shows the mighty force of the blow.

148. ἔασε: suffered to lie, without
 stripping them of their armor.—με-
 τώχετο: went after, i.e. turned upon.
 Cf. βῆ μετὰ 152.—Πολύιδον (φειδ-):
 a suitable name for a seer's son. See
 on Ἀστυνάκτα Z 403.

149. ὀνειροπόλοιο: cf. ἀλλ' ἔγε δὴ
 τινα μάντιν ἐρείομεν ἢ ἱερῆα | ἢ καὶ ὀνει-
 ροπόλον, καὶ γὰρ τ' ἔναρ ἐκ Διὸς ἐστίν
 A 62 f.

150. This and the following verse
 are half parenthetical.—τοῖς οὐκ
 κτλ.: "these never returned; never
 again did their father interpret their
 dreams for them."—ἐκρίνατο: the
 technical word for the interpretation
 of dreams. Cf. ὀνειροκρίτας Theoc.
 xxi. 33, ὁ πρῶτος τῶν ἐνυπνίων κριτῆς
 Aesch. Persians 226, φαύλως ἐκρίνατο
 id. 520, Ὀνειροκριτικὰ.

151. ἀλλὰ: adversative to what is
 implied above. "These did not return,
 but were slain by Diomed!"—σφέας:
 monosyllabic; metrically equiv. to
 σφᾶς. § 7 a.—ἐξενάριζεν: equiv. to
 ἐνήρατο 43.

βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,
 ἄμφω τηλυγέτω, ὃ δ' ἐτείρετο γήραι λυγρῷ,
 υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 155 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξάινυτο θυμὸν
 ἄμφοτέρω, πατέρι δὲ γόον καὶ κῆδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.
 ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο
 160 εἷν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε.

152. *Ξάνθον*: prob. a short form for *Ξανθόδωρος*, named from the river. Cf. *Σκαμάνδριον* 49. *Ξάνθος*, however, may stand for *Ξάνθιππος* (cf. the name of Socrates's wife). — *Θόωνα*: to be distinguished from two other Trojans of the same name, *Λ* 422; *M* 140, *N* 545. — *Φαίνοπος*: Phaenops, also, has one or two 'homonyms'; cf. *P* 312, 583.

153. *τηλυγέτω*: "dearly beloved."

154. *ἐπὶ κτεάτεσσι* [*κτῆμασι*]: over his treasures, i.e. as heir and guardian of his wealth. For the const., cf. *εἰροπόκοις ὀίεσσιν* 137. Cf. *καὶ με φίλησ', ὥς εἰ τε πατήρ ὃν παῖδα φιλήσῃ | μόνον τηλόχeton πολλοῖσιν ἐπὶ κτεάτεσσιν* *I* 481 f. — *λιπέσθαι*: to be left, "one who should remain." Inf. of result. Aor. middle as passive. The Greeks like the ancient Hebrews dreaded the thought of leaving their home and goods to strangers. Thus when Leonidas went to Thermopylae he chose for his 'three hundred,' not young men without families, but men who had sons to succeed them. Cf. the feeling of Abraham: 'And Abram said, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus!" And Abram said,

"Behold, to me thou hast given no seed: and, lo, one born in my house [i.e. a slave] is mine heir,"' *Genesis* xv. 2 f.

155. *ἐνάριζε*: descriptive imperfect.

156. *ἀμφοτέρω*: acc. of the person deprived, with *ἐξάινυτο*, cf. *r* 458. See *G*. 164; *H*. 724. It is added in order to form a contrast with *πατέρι*.

157. *λείπει*: he left grief, in taking from him his sons. — *οὐ*: modifies *ζῶντε* as well as *δέξατο*, since the partic. bears the most important thought. Cf. 150. — *μάχης*: the gen. is const. with the following *ἐκ*. Cf. *Μενελάω* *Δ* 94, const. with the following *ἐπὶ* in composition. — *ἐκνοστήσαντε*: in a sort of appos. with *ζῶντε*.

158. *κηρωσταὶ*: i.e. distant relatives, kinsmen, who had to care for the bereaved widow (*χήρη*). Almost equiv. to *strangers*. Cf. *οἰκτιρε δ', ἀναξ, παῖδα τὸν σὸν, εἰ νέας | τροφῆς στερηθεὶς σοῦ διόλοισαι μόνος | ὅπ' ὀφφανιστῶν μὴ φίλων* *Soph. Ajax* 510 ff. — *διὰ*: adv., const. with *δατέοντο*.

159. *λάβε*: seized, overtook.

160. *εἷν ἐνὶ κτλ.*: cf. 609, *Λ* 103, 127. Sc. one as spearman and the other as charioteer. — *εἷν*: *ἐν*. Cf. 446; see § 37 d.

- ὥς δὲ λέων ἐν βουσί θορὼν ἐξ αὐχένα ἄξη
 πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.
 τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 170 στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤνδα·
 "Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἰστοὶ
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.

161. *ἐξ ἄξη*: for the subjv. in comparisons, see on Δ 131. — The 'hiatus' before *ἄξη* is simply apparent. § 9 f.

162. *πόρτιος* κτλ.: *calf or cow, beast young or old.* — *βοσκομενάων*: *feeding, pastured.* The pl. unites the two preceding nouns; or the partic. is attracted from the case of *βουσί* to that of *πόρτιος* and *βοός*.

163. *ὥς*: *thus*, i.e. with such irresistible force. — *τοὺς ἀμφοτέρους*: *both of these.* — *ἐξ ἵππων*: see on καθ' ἵππων 111.

164. *βῆσε* [*ἔβησε*]: *threw.* For the causative sense of the 1st aor. of this verb, cf. A 144. See H. 500. — *κακῶς*: (*destructively*), *fiercely.* — *ἀέκοντας*: *unwilling*, i.e. in spite of all that they could do. Cf. *ὑπέσχετο δὲ μέγα ἔργον*, | *ἐκ Τροίης ἀέκοντας ἀπώσμεν* (*drive off*) *ὕλας Ἀχαιῶν* N 386 f. — *ἐσύλα*: cf. *ἐσύλευον* 48.

165. *οἷς*: possessive pronoun. — *μετὰ νῆας* κτλ.: *to drive to the camp.* See on 26.

166-273. *Aeneas and Pandarus against Diomed and Sthenelus.*

166. *ἀλαπάζοντα*: pred. partic.; originally 'circumstantial' (as *he was laying waste*), rather than 'supplementary' (saw him laying waste).

167 = T 319. — *ἵμεν*: *ίμεναι.* — *ἀνδ.* See on Δ 209.

168 f. = Δ 88 f.

170. *στῇ . . . αὐτοῖο*: cf. I 193, η 21, π 166. — *ἀντίον ἤνδα*: here only const., like *προσῆδα*, with two accs.: *ἔπος* (cognate) and *μιν* (dir. obj.). Elsewhere this phrase has only the acc. of the person addressed.

171. *ποῦ* κτλ.: not a question for information, but an expression of surprise that Pandarus did not use his bow to advantage against Diomed. — *ἰδέ*: cf. 3.

172. *κλέος*: *fame for skill in archery.* — *ᾧ*: *with respect to which*, in which. This refers to the principal idea, *τόξον*. Cf. 60.

173. *σέο* γε: *emphatic; than thee*, the famed bowman.

ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 175 ὅς τις ὅδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούναξ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις."
 τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 180 "Αἰνεία, Τρώων βουλευφόρε χαλκοχιτώνων,
 Τυδεΐδῃ μιν ἐγὼ γε δαΐφροني πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστίν.

174. τῷδ' ἀνδρὶ: for the dat., cf. *Μενελάω* Δ 94.—*ἔφες*: aor. inv. of *ἐφίημι*. Cf. 188, αὐτοῖσι βέλος ἐφίεις A 51.—*χεῖρας ἀνασχών*: a poetical picturesque *εὐχόμενος*.—For this, the usual attitude in prayer, see on A 450.

175 = Π 424.—*ὅς τις*: refers to *ἀνδρὶ*. *Who in the world*.—*ἔδε*: here. Cf. *κεῖνος* 604.—*κρατεεὶ*: holds sway.—*καὶ δὴ κτλ.*: cf. Θ 356.—*δή*: already.

176 = Π 425.—*Τρῶας*: for the acc. of the person affected (direct obj.) with *εοργεν*, see G. 165; H. 725 a.—*γούναξ' ἔλυσεν*: a formula for depriving of strength and life. See on Δ 314.

177. *κοτεσσάμενος* (*κότος, κοτεσ-*): for the *σς*, see § 30 d. This word is repeated and explained by the following clause.

178. *ἱρῶν*: because of sacrifices not offered. Cf. *εἰ τ' ἢρ' εὐχολῆς* (for a vow unperformed) *ἐπιμέμεται εἰ θ' ἐκατόμβης* A 65, *μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσαν* Φ 457. For the causal gen., cf. Δ 168.—*μηνίσας*: cf. *χωσαμένη* I 634, *χολωσαμένη* I 538.—*χαλεπὴ*: grievous.—*ἐπι*: for *ἔπει*. § 37 c a. The 'copula' is omitted more freely when the limiting adv. (here *ἐπι*) is expressed.

180 = P 485. Cf. τ 83, Δ 285.

181. *πάντα*: in all things. Neuter, adverbial. Cf. Δ 389.—*εἴσκω* (*ἴσος*): I think him like.

182. *ἀσπίδι*: by his shield. The heroes' shields were not all alike. The shield of Agamemnon was peculiar in its bosses and in the arrangement of them (see on Δ 448); that of Telamonian Ajax was of unusual size and thickness (H 219 ff.); that of Nestor was covered with gold (Θ 192 f.); that which Hephaestus made for Achilles was adorned with many scenes and figures (Ξ 478 ff.). But nowhere does Homer intimate that each shield had a special device, such as was found on later shields. In the *Seven against Thebes* of Aeschylus, Tydeus had the full moon as a device for his shield; Hippomedon had the 'fire-breathing Typhon'; Parthenopaeus, the Sphinx, etc.—*αὐλώπιδι*: prob. refers to the eye-holes in the visor of the helmet.

183. *ἵππους εἰσορόων*: parallel to the datives above. Diomed was not in his chariot, yet had it near at hand. Cf. 107, 134, 249.—*σάφα κτλ.*: "I am not really sure that he is not a god," in view of his superhuman achievements. This refers to

- εἰ δ' ὃ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 185 οὐχ ὃ γ' ἀνενθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
 ἔσθηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,
 190 καὶ μιν ἐγὼ γ' ἐφάμην Ἀιδωνῇ προοιάψευ,
 ἔμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοτῆεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πον ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι

the words of Aeneas, 175 ff.; but Pandarus inclines to the other view, that this is Diomed.

184. δ' ὃ ἀνὴρ: *that man*. *Sc. ἐστὶ*. — φημί: *say*. Cf. 181. — υἱός: in appos. with ἀνὴρ.

185. ἀνενθε θεοῦ: cf. non haec sine numine divom | eveniunt Verg. *Aen.* ii. 777, οὐ πάντων ἀέκητι θεῶν § 240. — τάδε: cognate acc. with μαίνεται. Nearly equiv. to ὧδε. — ἄγχι: cf. Δ 129.

186. ἀθανάτων: is followed by a distinct pause. — εἰλυμένος κτλ.: the most prominent part of his body is mentioned as representing his whole form. Cf. (Ἀπόλλων) εἰμένος ὦμον νεφέλῃ O 308, ἄμφι δ' ἄρ' ἄρρηκτον νεφέλῃν ὦμοισιν ἔσαντο (*sc. οἱ θεοὶ*) γ 150, nube candentes humeros amictos | augur Apollo Horace *Carm.* i. 2. 31 f.

187. τοῦτον: *from him*. Ablatival gen. of separation with ἔτραπεν ἄλλῃ *turned in another direction*. Cf. Δ 130 ff. — κιχήμενον: pres. partic., as it was about to hit.

188. ἥδη κτλ.: cf. 97 ff.

190. καὶ μιν: this animated repetition from 188 gives prominence to the separate clauses, and prepares

the way for the effective contrast, ἔμπης κτλ. 191. Cf. καὶ μιν γουνοῦσσαι καὶ μιν πείσσεσθαι ὁίω A 427, ἥ μὲν δὴ μάλα πολλὰ πονήσατο νόσφι ἐμείο | καὶ δὴ τείχος ἔδειμε (*built*) καὶ ἤλασε (*ran*) τάφρον ἐπ' αὐτῷ | ... ἀλλ' οὐδ' ὃς δύναται σθένος Ἐκτορος ἴσχειν I 348 ff. — ἐφάμην: *thought*. — Ἀιδωνῇ κτλ.: cf. A 3, Z 487, Αἰῖα προιάψαι δορὸς ἔγραν Aesch. *Sept.* 309, demittimus Orco Verg. *Aen.* ii. 398. — Ἀιδωνῇ: for the form, see § 19 f.

191. ἔμπης: equiv. to *domus*, which is not Homeric. — θεὸς νῦ κτλ.: *so some god is full of anger (grudge)*, who makes the arrows of Pandarus of no effect. Inferential asyndeton. — κοτῆεις: cf. κοτεσσόμενος 177.

192. Cf. H 299. — The repeated failure of Pandarus with his bow makes him wish that he had not brought this bow, but had come as a knight, with horses and chariot. This thought of his mind (indicated, but not fully expressed) introduces the following story. — παρέασι (εἰμί): cf. ἔασι 267. See § 34 g. — τῶν [ῶν] κτλ.: the opt. with *κέ* is regular after a negative principal clause.

193. πού: *doubtless*. Ironical, of that which he knows well. — Λυκά-

καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι
 195 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι
 ἐστάσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατέρᾳς ὑσμίνας·
 ἄλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,

ovos: shows more feeling than *πατρός* would have done. Cf. the words of Achilles, *ἦ ποτ' Ἀχιλλῆος ποθὴ ἔεται νῆας Ἀχαιῶν* A 240; and those of Oceanus to Prometheus, *οὐ γὰρ ποτ' ἐρεῖς ὡς Ὀκεανοῦ φίλος ἐστὶ βεβαϊότερός σοι* Aesch. *Prom.* 296 f., r 223. See on A 240.

194. *πρωτοπαγεῖς*: for the first time put together. Chariots seem to have been taken to pieces (at least occasionally) when out of use. Cf. 722 ff. — *νεοτευχέες*: newly made. A repetition of the preceding thought in a different form. Cf. *ἄλιον, ἀτέλεστον* Δ 26.

195. *πέπτανται*: sc. in order to protect from the dust. Cf. *ἄρματα δ' εὖ πεπυκασμένα* (well-covered) *κεῖτο* B 777, *ἄρματα δ' ἂμ βομοῖσι* (platforms) *τίθει*, *κατὰ λίτα πετῶσας* Θ 441. — *παρὰ δέ σφιν*: while by their side. — *σφίν*: i.e. chariots. With this, *ἐκάστω* is in apposition. Cf. K 473, *ὅττι κεν ὅμιμ κακὸν πέμπῃσιν ἐκάστω* O 109. — *δίζυγες*: the chariots of men and gods were regularly drawn by two horses. Only occasionally was a third (*παρθήρος* Π 471) added.

196. Cf. Θ 564. — *κρὶ* [*κριθᾶς*]: barley. The most common grain of Greece. — *ὀλύρας*: always plural. For the food of the Homeric horses (*λωτός, σέλιον, κρὶ, κύπειρον, ὕλυναι, πυρός,*

ζειν), see on B 776. — This whole enumeration serves to emphasize the wish that one of these chariots had been brought to Troy.

197. *ἦ μὲν*: truly, indeed. — *μάλα πολλὰ*: very urgently. See on Δ 229. — *αἰχμητὰ*: for the form cf. *ἱππότης* 126.

198. *ἐρχομένῳ*: "as I left home to come hither." — *ἔνι*: for the 'anastrophe' of the accent, cf. *κάτα* 66. — *ποιητοῖσιν*: this implies the adv. 'well.' Cf. (*ἄγγεα*) *τετυγμένα* (well-urough), *τοῖς ἐνάμελγεν* (milked), i 223.

199. 'Appositive asyndeton.' See § 2 m. *ἐκέλευε* repeats *ἐπέτελλε*. — *ἵπποισιν*: this contains the chief thought. Pandarus should have come as a knight, not *πεζός*, on foot, as an archer. The dat. is to be const. with *ἐμβεβαῶτα*, since *ἵπποι καὶ ἄρματα* forms but a single thought. Cf. Δ 366.

200. Cf. *ἀρχεῖν Ἀργεῖοις* κτλ. B 345. — *Τρώεσσι*: Trojans in the widest sense of the term; cf. *Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτωρ* B 816. *Τρῶες, τῶν αὐτ' ἦρχε Λυκάωνος ἀγλαὸς υἱός* B 826. For the dat. of interest, cf. *Τρώεσσι* 211, *Μυρμιδόνεσσιν ἄνασσε* A 180.

201 = X 103, i 228. Cf. λ 358, ν 381. — *ἦ τοι* κτλ.: indeed (yet) it would have been far better. — *κέρδιον*: formed

ἵππων φειδόμενος, μή μοι δενοίαιτο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 205 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 [ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκές αἶμ' ἔσσενα βαλὼν, ἥγειρα δὲ μᾶλλον.]
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 210 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν

from κέρδος. § 22 b. — ἦεν: sc. πιθέσθαι.

202. φειδόμενος: "since I desired to spare." Pandarus was afraid that his horses might lack food. — δενοίαιτο: δέοντο. For the preservation of the *υ* of the stem, cf. ἀκούῃ Π 634 with the Attic ἀκοή. See § 5 f.

203. ἀνδρῶν κτλ.: "in case the men should be shut into the city," i.e. in case of a siege. Cf. Hector's address to the Trojans, ἡ οὐ πῶ κεκόρησθε (sated, wearied) ἐελέμενοι ἐνδοθι πύργων X 287, Τρώων εἰς ἄστυ ἀλέντων X 47. — εἰωθότες κτλ.: cf. 196. — ἔδμεναι: edere, ēsse. — ἄδην: only here with the original length of the penult.

204. λίπον: sc. ἵππους καὶ ἄρματα ἐν μεγάροισι Λυκάονος. — πεζός: i.e. as a foot soldier. Cf. 13. — εἰλήλουθα: cf. 44. — In this verse, five feet close with the end of a word.

205. τόξοισιν πίσυνος: cf. ἀλλὰ πεποισθῆς 299, ἵπποσύνην πεποισθῆς Δ 303. — ἄρα: "as I see now." Pandarus judges from his failures. — οὐκ ἔμελλον: were not fated. The poet may use the plural verb, not only with a neut. subj., but where the subj. (τόξα) refers to but one thing (τόξον), though the 'bow and arrows' may be grouped together.

206. δοιοῖσιν [δοιοῖν]: for the form,

see § 23 b. — ἀριστήεσσιν: from ἀριστεύς chief, prince. This does not always differ widely from ἀριστος. Cf. αἰὲν ἀριστεύειν κτλ. Z 208. — ἐφήκα: cf. ἔφες 174.

207. Τυδείδῃ: cf. 95 ff. — Ἀτρεΐδῃ: cf. Δ 93 ff.

208. ἀτρεκές: adv., really. Cf. Δ 140. — ἔσσενα (σεύω): caused to flow, drew. Cf. στότο δ' αἶμα κελαϊνεφέες Φ 167. For the 1st aor. without tense-sign, cf. ἀλευόμενος 28. — ἥγειρα (ἐγείρω) κτλ.: "but I only aroused them to the greater fury, instead of putting an end to their fighting." This was true strictly only in the case of Diomed; cf. 135 ff.

209. τῷ ῥα: so you see, therefore. Freq. at the beginning of a verse τῷ introduces the logical inference from the previous verses. — κακῇ αἴσῃ: for an evil fate. Cf. the words of Thetis to Achilles, τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν A 418. — The thought returns to 204. — ἀπὸ πασσάλου: so Penelope takes the bow of Odysseus from the peg, where it hangs in a case, Φ 53 f.

210. ἥματι τῷ: only here separated from the *δε* of the clause which explains it. The phrase always stands at the beginning of the verse, except Z 345.

ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόφμαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἀλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
 215 εἰ μὴ ἐγὼ τάδε τόξα φαεωῶ ἐν πυρὶ θείην
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖν."
 τὸν δ' αὖτ' Αἰείας Τρώων ἀγὸς ἀντίον ἠΐδα·
 "μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῶδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 220 ἀντιβῖν ἐλθόντε σὺν ἔντεσι πεيرهθῆναι.

211. Τρώεσσι: cf. 200. — φέρων χάριν: equiv. to χαριζόμενος. Cf. τῇ γὰρ ἔχ' (thither he drove) ἢ βα πολὺν πλεῖσται κλονέοντο φάλαγγες, | Ἑκτορι καὶ Τρώεσσι χαριζόμενος O 448 f., "Ἠφαιστος ἄρχ' ἀγορεύειν | μητρὶ φίλῃ ἐπὶ ἦρα φέρων A 571 f.

212. εἰ κε: with fut. ind. Cf. εἰ κ' Ἀχιλλῆος ἐταῖρον ταχέες κύνες ἐλκήσουσιν P 557 f., εἰ κε τελευτήσει κακὸν ἡμῶν ο 524. — This verse and the following indicate the desire of Pandarus to see his home, to which he was fated not to return.

213. Ἀλοχόν: she is nowhere named in Homer. — ὑπερεφές κτλ.: cf. T 333, η 225, τ 526.

214 = π 102. Cf. the curse of Odysseus, μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὁμοῖσιν ἐπέη B 259. — αὐτίκ' ἔπειτα: explained by the following conditional clause. — τάμοι: may cut. 'Permissive' optative. — ἀλλότριος: stranger, enemy, alienus. Perh. here not very different from ἄλλος. — "I hope I may die if I don't."

215. τάδε τόξα: this bow (here). Much more picturesque than 'my bow.' Cf. St. Paul's words, αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις (necessities) μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν

(ministered) αἱ χεῖρες αὐταὶ Acts xx. 34. — φαεωῶ: for the epithet, cf. ἐν πυρὶ αὐγῇ I 206, τεύξ' ἦρα οἱ θάρηκα φαεινότερον πυρὶ αὐγῆς Σ 610. The following hiatus is justified by the 'Bucolic diaeresis.' §§ 9 b, 40 h. — θείην: opt. of an event conceived not very vividly as possible. Pandarus was perfectly ready to throw the bow into the fire.

216. ἀνεμῶλια: to no purpose, useless. Cf. Δ 355, νηπίτις, τί νυ τόξον ἔχεις ἀνεμῶλιον αὐτως Φ 474.

217. Cf. Δ 265.

218. μὴ δὴ οὕτως: with imv. as μὴ δὴ οὕτως κλέπτε νῶφ A 131 f. For the 'synizesis,' see § 7 a. — πάρος οὐκ: with following πρὶν γε. Cf. 288. — ἔσσεται ἄλλως: i.e. will be better. — ἄλλως: for the adv. with ἔσσεται, cf. σχεδὸν 14.

219. ἐπὶ: const. with τῶδ' ἀνδρὶ. — νῶ (nos): subj. acc. of πεيرهθῆναι. For the contrasted νῶ καὶ τῶδε, side by side, cf. σοὶ μὲν παρὰ καὶ κακῶ ἐσθλὸν ἔθηκεν ο 488, τῇ παρὰ μὲν κλισίῃν πυρὶ κάτθεσαν τ 55, ἐν δὲ σὺ τοῖσιν πεφῆσαι (shall be slain) χ 217, σὺν τε δὴ ἐρχομένοισι, καὶ τε πρὸ δ' τοῦ ἐνόησεν K 224.

220. ἀντιβῖν: originally cognate

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι,
 οἷοι Τρῳαῖοι ἵπποι, ἐπιστάμενοι πεδίῳ
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἥδ' ἐφέεσθαι.
 τὼ καὶ νῶϊ πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 225 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ.
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι.
 ἥε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."

acc. with ἐλθόντε. Cf. ἐριζόμεναι βασιλῆς | ἀντιβίον A 277 f., Μεγέλαρ | ἀντίβιον πόλεμον πολεμίζειν Γ 434 f.—σὺν ἔντεσι: const. with πειρηθῆναι. Cf. εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης Δ 386, ἀμφὶ πόλιν σὺν τεύχεσι πειρηθόμεν X 381. (σὺν ἔντεσι differs only metrically from σὺν τεύχεσι.) The arms are conceived as attendants of the person; cf. σὺν ἵπποισιν 219. In A 389, σὺν νηὶ is used almost as instrumental, *by ship*.

221-223 = θ 105-107.—ὀχέων: of a single chariot. See on 97.—ἐπιβήσαιο: 1st aor. impv.; cf. καταβήσαιο 109.—ἴδῃαι: ἴδρ. § 26 p.

222. οἷοι: explained by the second half-verse.—Τρῳαῖοι ἵπποι: the horses of Troy. Cf. 265 ff., ἵππους δὲ Τρῳέους ἔπαγε (sc. Διομήδης) (ὕψιν, οὗς ποτ' ἀπήνυρα | Αἰελαί, ἀτὰρ αὐτὸν ὑπέξεσάν-σεν Ἀπόλλων Ψ 291 f. For the adj., cf. Νηληΐαι ἵπποι Δ 597.—Tros was the father of Ilus and Ganymede, and the grandfather of Priam. He gave his name to Τροίη, as his son Ilus gave his name to the city of Ἴλιος.—πεδίῳ: prob. best const. with ἐπιστάμενοι (cf. μάχης 11), though generally const. as local gen. with the following infinitives (cf. ἔρχονται πεδίῳ B 801).

223. Explanatory of ἐπιστάμενοι πεδίῳ.—ἔνθα καὶ ἔνθα: this way and that, of two opposed directions. This

is explained here by the second half-verse.—Obs. the large preponderance of dactyls in this passage (221-225).

224. καί: also. This marks a special case under the general statement about the excellence of the steeds.—εἰ περ κτλ.: if really again, as Aeneas is not inclined to believe, as would appear from 218 ff. Cf. 232.

225. ἐπὶ: const. with ὀρέξῃ. Cf. 335.

226. Cf. P 479, § 81.—“You may drive, or wield the spear; just as you please.”—Aeneas came on foot to Pandarus, cf. 187; but (what is not expressly stated by the poet here) his charioteer followed him, and now Aeneas takes the reins and offers his charioteer's place to Pandarus. See on 108.—σιγαλόεντα: shining. Perhaps polished by some ‘blacking,’ but more prob. adorned with thin plates of bright metal.

227. Cf. P 480.—The principal idea, in contrast to 226, is in ὄφρα μάχωμαι, sc. as παραιβάτης. Cf. ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοι τε Ψ 132.—“I will fight.”

228. τόνδε δέδεξο (δέχομαι): receive his attack. Cf. Δ 107. δέδεξο is not used like δέξαι 227. Homer uses words in different senses, but often in different forms. Cf. βεβλημένος 19 smitten (in a figurative sense), dis-

- τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 230 "Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἥνία καὶ τεῶ ἵππῳ·
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οὔσεται, εἰ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δείσαντε μαθήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 235 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
 αὐτῷ τε κτείνῃ καὶ ἐλάσσῃ μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξεί δουρί."
 ὥς ἄρα φωνήσαντες ἐς ἄρματα ποικίλα βάντες
 240 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.

tressed, with βεβλημένος A 592 hit (literally), wounded. — **μαλήσονται** κτλ.: forms the conclusion to the preceding clause. "If you will meet his onset, I will look out for the horses." — **μαλήσονται**: for the 'chiastic order,' see § 2 o.

229 = 179.

230. **ἔχε**: keep. See on 226. But with **ἔχ' ἥνία**, **ἡνιόχος** may be compared.

231. **μᾶλλον**: better, more willingly. — **ὑφ' ἡνιόχῳ** κτλ.: Aeneas did not often serve as charioteer on the battle-field, but his horses knew his voice (234), and doubtless he had often driven them. — **καμπύλον**: with reference to the bent *ἄντυγες*. See on 262. Cf. **ἀγκύλον ἄρμα** Z 39, which differs only metrically from this expression.

232. **οὔσεται**: nearly equiv. to **ἔξεται**. A part of the load of the two-wheeled chariot seemed to rest on the pole, and thus on the horses. — **φεβώμεθα**: trans., we must flee.

233. **μὴ** κτλ.: an independent expression of anxiety in a warning tone. In later Greek, such clauses followed

a verb of fearing. "I fear lest fright come upon them and they delay." See H. 867. — **μαθήσεται**: aor. subjunctive. — **οὐδ' ἐθέλητον**: forms but a single idea, and be unwilling.

234. **ἐκφερέμεν**: prob. trans., sc. **ἡμᾶς** as object. But cf. **αἱ Φηρητιάδες ποδάκεις ἔκφερον** (dashed ahead) **ἵπποι** Ψ 376.

235. **νῶϊ**: prob. obj. of **κτείνῃ**. For the intrans. use of **ἐπαΐξας**, cf. 323, 584.

236. Cf. P 496. — **αὐτῷ** κτλ.: the thought begun with **νῶϊ** 235, is amplified and divided. See on Δ 237. Cf. **ὥδέ σφ' ἐγκέφαλος (brain) χαμδαῖς βέοι ὥς ἴδε οἶνος, | αὐτῶν καὶ τεκῶν** Γ 300 f. — **κτείνῃ**: still depends on **μὴ**. — **ἐλάσση**: sc. away. Cf. **οὐ γὰρ πῶ ποτ' ἐμὰς βοῦς ἤλασαν** (drove off, sc. *οἱ Τρῶες*), **οὐδὲ μὲν ἵππους** A 154.

237. **τέ' [σά]**: **τεά**. For the 'recession' of the accent, see § 10 d.

238. Cf. 228.

239. **ποικίλα**: see on Δ 226. — For the rhyme, **φωνήσαντες, βάντες**, see § 2 a.

240. **ἐμμεμαῶτε**: "full of eagerness

τοὺς δὲ ἶδε Σθένελος Καπανήμιος ἀγλαὸς υἱός,
 αἴψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 “Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ’ ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 245 ἵν’ ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐὺ εἰδώς,
 Πάνδαρος, υἱὸς δ’ αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνείας δ’ υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ’ Ἀφροδίτη.
 ἀλλ’ ἄγε δὴ χαζώμεθ’ ἐφ’ ἵππων, μηδὲ μοι οὕτως
 250 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης.”
 τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “μή τι φόβονδ’ ἀγόρευ’, ἐπεὶ οὐδέ σε πεισέμεν οἶω·

for the fight.” Cf. 142. Const. with ἔχον. The dual is found convenient for the verse, and is used although the plural was used with the two preceding participles and the verb. For the free interchange of dual and plural, cf. ἔχοντας 245 with ἄνδρε 244, and τὸ ἦλθον 275. See G. 135, 3; H. 634.

241–273. *Sthenelus advises retreat to the line of chariots, but Diomed advances against Aeneas.*

241. Σθένελος κτλ.: see on Δ 367.

243 = 826, κ 234. Cf. Δ 608.

244. ἐπὶ σοί: see on 124.

245. ὁ μὲν: nom., as if ἄνδρε ἐπὶ σοὶ μέμασαν κτλ. had preceded.—τόξων: for the gen., cf. μάχης 11.

246. Πάνδαρος: in appos. with ὁ μὲν.

247 = 468. Cf. γ 208.—Αἰνείας δέ: instead of ὁ δέ, correl. with ὁ μὲν 245.—υἱός: pred. with ἐκγεγάμεν [ἐκγεγονέναι], is descended as a son from.

248. Cf. γ 209, where Aeneas himself tells the story of his family, and gives his family tree.—μήτηρ δέ οἱ: but his mother. The form of the sent. is changed; a gen. is expected, correl. with Ἀγχίσαιο.

249. Cf. ἀλλ’ ἄγε δὴ φεύγωμεν ἐφ’ ἵππων Δ 356.—χαζώμεθα κτλ.: Diomed had been fighting on foot among the foremost champions, 134 ff. Sthenelus, who had kept near him with his chariot (see on 183), now drove up and urged him to mount the chariot and withdraw to a less exposed position. They did not think of leaving the field altogether, as μηδὲ μοι οὕτως κτλ. shows.

250. Cf. Δ 342.—μή πως: that thou mayest not, lest perchance.

251 = Δ 411.

252. μή τι κτλ.: “do not say one word more in order to urge me to flee.” A ‘pregnant’ construction; cf. πέυθετο γὰρ Κέκροινδε μέγα κλέος Δ 21, ὁ μὲν φύγαδ’ αὐτὶς ὑποστρέψας ἐβεβήκειν Δ 446. Diomed gives the name ‘flight’ to the withdrawal from the line of the foremost fighters (250).—οὐδέ: neither. Const. with the whole clause.—“I don’t think you will persuade me, either.”

253. οὐ γὰρ κτλ.: for it is not in my blood, not in my nature.—ἀλυσκάζοντι κτλ.: fight as a skulker. Cf. Z 443, οὐ

οὐ γάρ μοι γεναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἐμπεδόν ἐστιν·
255 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως
ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
τούτῳ δ' οὐ πάλω αὐτὶς ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἑτερός γε φύγησιν.
ἄλλο δέ τοι ἑρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
260 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἄμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,

γὰρ δὴ | ἀνδρῶν δυσμενέων ἐκὰς (for away) ἰστάμενος πολεμίζειν N 262 f.
— The partic. follows the case of μοί.

254. ἔτι κτλ.: cf. φ 426.

255. ὀκνεῖω: ὀκνέω. § 29 i. — ἀλλὰ: but rather. — καὶ αὐτως: even as I am, i.e. on foot, without chariot. Cf. εἰς νῦ καὶ ἡμεῖς ἴδμεν, ὃ τοι κλυτὰ τεύχε' ἔχονται· ἀλλ' αὐτως (i.e. without arms) ἐπὶ τάφρον ἰὼν Τρώεσσι φάγηθι Σ 197 f. See § 24 h.

256. αὐτῶν: gen. with an adv. of place. G. 182, 2; H. 757. — τρεῖν (tremo): flee. — ἔῃ: monosyllabic by 'synizesis.' Cf. ἀλλ' ἐώμεν K 344, οὐκ ἐάσουσιν φ 233.

257. πάλιν: back, local. It marks a return to the same point from which one set out. — αὐτὶς: again.

258. ἡμείων: ἡμῶν. Found four times in Homer. — εἰ κτλ.: if even one or other of them escape, surely both will not get away. For the repetition of γέ in the same sent., cf. 288, 827.

259. See on Δ 39.

260. 'Appositive asyndeton,' as is usual after the verse which has here preceded. — πολύβουλος: rich in coun-

sel. Cf. ὁπότε κεν πολύβουλος ἐνὶ φρεσὶ θήσῃ Ἀθήνη π 282.

261. "If I slay the men, do you look out for the horses." — κτεῖναι: explains κῦδος ὀρέξῃ. — σὺ δέ: here begins the conclusion of the condition. See § 3 n. — τούσδε: 'deictic'; pointing to his own horses, which Sthenelus had brought. Cf. τάδε 216.

262. αὐτοῦ: right here. — ἔρυκακέειν: used as imperative. — ἐξ ἄντυγος: cf. 322. The ἄντυξ was the bent rod which formed the upper and outer rim of the chariot frame, at the side and in front of the charioteer. By it the warrior or charioteer could steady himself, and to it the reins were tied when the driver left the chariot. The pl. is sometimes used, because the ἄντυξ was on both sides of the chariot, or because two rods were used, one above the other. Cf. 728, καὶ ἄντυγες αἱ περὶ δίφρον Λ 535. — τείνας: binding firm.

263. Cf. 323. — Αἰνείαιο: const. with ἵππων, which, in turn, is to be const. with ἐπαῖξαι. — μεμνημένος: mindful, sc. of Diomed's orders. Intrans. Cf. ὥδε τις ὁμείων μεμνημένος ἀνδρὶ μαχέσθω T 153, α 343, δ 151.

ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς.
 265 τῆς γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς
 δῶχ' υἱὸς ποιῶν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.
 τῆς γενεῆς ἐκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους.
 270 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη.
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτινῃ,
 τῷ δὲ δυ' Αἰνεία δῶκεν, μήστωρι φόβοιο.
 εἰ τοῦτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

264. Cf. 324. — ἐκ : const. with Τρώων, out of the reach of the Trojans.

265. τοί : "let me tell you." — γενεῆς : ablative genitive. Sc. εἰσὶν Τρώιοι ἵπποι. — ἧς : of which, bred from which. Sc. ἵππους, cf. 268. — Τρωί : made prominent by πρ.

266. υἱὸς ποιῶν : as recompense for his son Ganymede, who (acc. to the later story) was carried by the eagle of Zeus to Olympus that he should serve as cup-bearer. This is the only Homeric allusion to the story. Beauty was hereditary in the royal family of Troy. Not to speak of Paris, Priam's brother Tithonus was so beautiful that Eos, the goddess of the Dawn, took him to be her spouse, and secured immortality for him from the gods. Tros was the grandson of Dardanus. See τ 215 ff. — οὐνεκα κτλ. : Zeus gave these horses to Tros because they were the best.

267. ὑπ' ἡῶ : along under the morning light. Cf. ὑπ' αὐγὰς ἡελίου β 181.

268. τῆς γενεῆς : "horses from this stock." Cf. 265. — ἐκλεψεν : gained by stealth.

269. λάθρῃ : cf. λάθρῃ Ἀχιλλῆος Ω 72.

— Λαομέδοντος : Laomedon was first cousin of Capys, Anchises' father. — θήλεας : θηλείας. Cf. Ἥρῃ θήλυς εἶδουσα Τ 97.

270. τῶν : gen. of source with ἐγένοντο. — οἱ : to him. — γενέθλη : pred. appos. to the subj. ἐξ.

271. For the 'asyndeton,' cf. Z 197 f. — τοὺς μὲν τέσσαρας : (the others, namely four), four of these. — αὐτὸς : "for himself." Cf. ἵππους δ' αὐτὸς ἔχε . . . ἐν μεγάροισιν | . . . δῶκε δὲ τέξον φ 30 f., ἔπος τί κε μυθήσaiμην, | ἢ αὐτὸς κεύθω φ 193 f. — ἐπὶ φάτινῃ : cf. Z 506.

272. τὰ δὲ δύο : but the other two. — μήστωρι : cf. Δ 328. He inspired the spirit of flight in the enemy.

273. εἰ τοῦτω κτλ. : in case we should take these two. Evidently the horses could not be taken until their masters were overcome. This would bring honor. — For the opt. with εἴ κε, cf. εἴ κεὶν θάνατόν γε φόβοιμεν Α 60, εἴ περ γὰρ κ' ἐθέλοιομεν . . . ἀριθμηθῆμεναι ἔμφω Β 123 f.

274-333. Death of Pandarus. Aeneas is wounded by Diomed, but saved by Aphrodite. Sthenelus captures the horses of Aeneas.

274. This verse is found 8 times in

- 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “καρτερόθυμε δαΐφρον, ἀγανοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀιστός·
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”
- 280 ἦ ῥα καὶ ἀμπεπαλὼν προῖε δολιχόσκιον ἔγχος,
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῇ χαλκεῖη πταμένη θώρηκι πελάσθη.
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 “βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὀίω
 285 δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.”
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' ὀίω

the *Iliad*, 16 times in the *Odyssey*. It forms a transition at the close of a conversation.

275. τῷ: i.e. Pandarus and Aeneas. Cf. 240. — ἦλθον ἐλαύνοντε: for the combination of dual and plural, cf. 239 f.

276. Cf. 229.

277. καρτερόθυμε: the prominence given to the stout-hearted endurance of the enemy seems to be in close connexion with the thought of the following verse, which is to be understood as an exclamation of surprise.

278. ἦ μάλα: in truth. Concessive. “It is true that,” etc. — πικρὸς ὀιστός: cf. 99. In appos. with βέλος, forming a sort of contrast with the principal verb, οὐ δαμάσσατο. See on Δ 534.

279. νῦν αὖτε: but now. With νῦν and ἔπειτα, αὖτε is used like αὐτάρ. See on 117. — The verse-pause contrasts ἐγχείῃ with βέλος ὠκὺ. — αἶ κε κτλ.: if haply I may hit thee. — τύχωμι: τύχω. § 26 a.

280 = Γ 355, Η 244, Λ 349, Ρ 516,

Χ 273, 289. Cf. ω 519, 522. — ἀμπεπαλὼν: reduplicated aor. (§ 25 j) from ἀναπαλλω. — Cf. adducto contortum hostile lacerto | im-mittit Verg. *Aen.* xi. 561 f.

282. αἰχμῇ: spear-point. Cf. Δ 461.

283 = 101.

284. βέβληται: cf. ἴσθαι 221. — κενεῶνα: for the acc., see on κνήμην Δ 519. — διαμπερές: clean through, — no mere scratch.

285. ἀνσχίσεσθαι: cf. 104, Δ 511. βέλος is supplied from βέβληται, as the obj. of the infinitive. — ἔδωκας: aor. with reference to the preceding moment when the wound was inflicted. See on ἦκα 125. Cf. Hector's words on the departure of Agamemnon, οἴχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν | Ζεὺς Κρονίδης Λ 288 f.

286 = Λ 384. Cf. Γ 430. — ταρβήσας: dismayed. The use of the aor. is like that in δέισας 298. “Terror did not come over him.”

287. “You missed me, but I will not let you try again.” — ἥμβροτες:

πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν."

- 290 ὥς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
αἶχμη δ' ἐξέσυθη παρὰ νείατον ἀνθερεῶνα.
ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
295 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὔθι λύθη ψυχὴ τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,

ἡμαρτες. Aeolic aorist. § 12 g. — οὐδ' ἔτυχες: reply to αἶ κε τύχωμι 279. — ἀπὸ κτλ.: reply to οὐδ' ὃ γ' ὅλω 284, and hence σφῶι is emphasized by γέ.

288. πρίν γε ἤ: sooner than. This πρίν is a conj., and corresponds to the adv. πρίν at the beginning of the verse. Cf. 218, οὐδ' ὃ γε πρίν Δαναῶσιν αἰεκέα λοιγὸν ἀπάσσει, | πρίν γ' ἀπὸ πατρὶ φίλῃ δόμεναι ἐλικώπιδα κούρην Δ 97 f.

289 = r 78, x 267. — αἵματος ἄσαι: paints the savage nature of Ares. — αἵματος: gen. of material, with a word of fulness. — ταλαύρινον (ταλάφρινος): shield-bearing. See on σακέσπαλος 126. Epithet only of Ares.

290. ὥς φάμενος: cf. 835. — ἵθυνεν Ἀθήνη: cf. Δ 132. The goddess who incited Pandarus to a breach of the truce (Δ 86 ff.) now helps to overpower him. Without her aid, the lance, hurled by a man standing on the ground, could hardly have taken this course, — entering near the eye, and issuing near the nape of the neck. Possibly Pandarus was stooping.

291. ῥίνα: 'limit of motion.' — λευκοὺς: a standing epithet, like that in γάλα λευκόν 902. See § 1 p. It is used more distinctively, of the wild

boar, θήγων (whetting) λευκὸν ὀδόντα Δ 416, οὗς ἤλασε λευκῷ ὀδόντι τ 393. — ἐπέρησεν: sc. βέλος as subject.

292. τοῦ: i.e. Pandarus. Const. with γλῶσσαν. — ἀπό: const. with τάμε. Cf. 214, ἀπὸ στομάχους ἄρνῶν τάμε νηλεὶ χαλκῷ Γ 292, ἀπ' ἀσφάραγον (wind-rippe) μελίη (ashen spear) τάμε χαλκοβάρεια X 328. — γλῶσσαν πρυμνὴν: the tongue at the root. Commentators have found here a special punishment for the tongue of Pandarus which had boasted too much.

293. ἐξέσυθη (σένω): rushed out, came out. The aor. pass. is often used as an intrans. active verb. See § 32 d.

294 = θ 260. Cf. 47, 58.

295. αἰόλα: gleaming. Cf. σάκος αἰόλον ἐπταβόειον Η 222, (θόρηκα) αἶνυτ' ἀπὸ στήθεσφι παναίολον Δ 374. This is repeated in more definite form by παμφανόωντα. See on 613. — παρέτρεσαν (τρέω): sprang in fear to the side, shied.

296 = θ 123, 315. — αὔθι: cf. αὐτοῦ 262. — ψυχὴ κτλ.: life and strength. Cf. θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός Γ 294. — μένος: cf. 2.

297. ἀπόρουσε: leaped off, sprang down from his chariot in order to defend the corpse of his comrade.

Μή τις οἱ ἐρυσαίῃο νεκρὸν Ἀχαιοί.
 αὐτῷ δ' αὖτ' αὐτῷ βάινει λέων ὥς ἀλκὴ πεποιθώς,
 οἱ δὲ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐν
 στήθεσσι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι
 ἀντιπάλῃσιν ἰσχύει. ὃ δὲ χερμάδιον λάβε χειρὶ
 ἄλλῃσιν ἔργον, ὃ οὐ δύο γ' ἀνδρε φέρει
 οὐδ' ἑπτά εἰς· ὃ δὲ μιν ῥέα πάλλει καὶ
 ἄλλῃσιν ἐκτ' ἰσχύιον, ἔνθα τε μηρὸν

— φέροντες: potential

304 = M 449, r 287
 A 372, s 222 ff.—The

scarcely are thought
 of the Trojan
 heroes as a land

appears as a land
 with, and clearly
 of the distant

appears him from
 which he sings.

scarcely and times
 Homer says as

superior than the
 of, even a

scarcely agree
 to have agree

scarcely his
 of his

scarcely of
 of his

scarcely of
 of his

scarcely of
 of his

scarcely of
 of his

scarcely of
 of his

ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὁ γ' ἥρως
 ἔσθη γνύξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 310 γαίης· ἀμφὶ δέ ὅσσε κελαυνή νύξ ἐκάλυψεν.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰωείας,
 εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
 ἀμφὶ δ' ἔον φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,
 315 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,

τε χόλον . . . καταπέψῃ (*digest*), | ἀλλὰ
 τε καὶ μετόπισθεν ἔχει κότον A 81 f.
 See on ἀλλὰ A 82; § 3 o.

306. κοτύλην κτλ.: parenthetical.
 — μιν: i.e. the part of the ἰσχίον
 which has just been defined.

307. πρὸς δέ: and besides. Cf. σοὶ
 δὲ μάλ' ἔψομ' (*follow*) ἐγὼ· πότε δ' αὖ
 καὶ ἐγείρομεν ἄλλους K 108. — ἄμφω
 τένοντε: both sinews which (in the
 Homeric view of anatomy) connect
 thigh bone and socket of the hip joint.
 See on Δ 521.

308. ὅτε [ὡθέω] δ' ἀπό: ἀπέωσε δέ.
 For the adv. use of the prep., cf. 19.
 For the accent of ἀπό, see on ὑπό
 Δ 506. — ῥινόν: the skin, — though the
 mention of the cuticle is certainly
 odd at the close of the story.

309 f. = A 355 f. — ἔσθη: he stopped,
 — in contrast with sinking entirely
 upon the ground. Cf. στή δὲ γνύξ
 ἐριπών, τόξον δέ οἱ ἔκπεσε χειρὸς Θ 329.
 — γνύξ: see on 68.

310. γαίης: gen. of place. G. 179,
 2; H. 760. — νύξ: here of a swoon.
 Cf. ἀχλὺς 696; and A 356, Ξ 439,
 X 466. Elsewhere of the darkness of
 death. See on Δ 461.

311. καὶ νῦ κτλ.: cf. 388. Potent-
 ial of the past, where the Attic would

have used a past tense of the ind.
 with ἔν. § 3 c e; GMT. 440; H. 896.

312 = Γ 374. — δέξ: keenly, i.e.
 quickly.

313. μήτηρ: added in appos. with
 Ἀφροδίτη, and amplified by the rest
 of the verse. Thus this word forms
 a sort of connecting link between
 312 f. Cf. ἰχώρ 340, Τυδείδης 362,
 Αἰεΐαν 378, νήπιος 406, ἀτρέμας 524,
 Ἀλφειοῦ 545, οὐλομένην 876, Ἥρης 898,
 Ξιδονίων Z 290, Ξακίς Z 393; and the
 similar use of τῶν 320, δεινὴν 739,
 ἡρώων 747, δεισαντας 863, δειδιότα
 Z 137, πρῶτον Z 260. § 1 h. — βου-
 κολέοντι: cf. Z 25, Αἰεΐας, τὸν ὅπ'
 Ἀγχίσῃ τέκε δι' Ἀφροδίτη, | ἴδης
 ἐν κνημοῖσι θεὰ Βροτῶ εὐνηθεῖσα B
 820 f.

314. ἐχεύατο: the mid. expresses
 an idea of interest which can be
 rendered by the possessive pronoun.
 "Threw both her arms." Cf. ἄντα
 παρειδῶν σχομένη holding before her
 cheeks α 334. — Cf. ἀμφιχυθεὶς πατέρ'
 ἐσθλόν π 214. — For the 1st aor. with-
 out σ, cf. Δ 269.

315. of: const. with κάλυψεν, as
 dat. of interest. Cf. 300. — πτύγμα:
 fold. The πέπλος was open at the
 side, and full enough to allow the

δείσας, μή πῶς οἱ ἐρυσάιαιτο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
 300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσῃ,
 τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ρέα πάλλε καὶ οἶος·
 305 τῷ βάλεν Αἰνεΐαιο κατ' ἰσχίον, ἔνθα τε μηρὸς

298. *ἐρυσάιαιτο*: the technical term for the capture (*dragging*) of an enemy's dead body. Cf. καὶ νῦν κεν εἵρυσσέν τε (sc. Ἐκτωρ Πατρόκλοιο νεκρὸν) καὶ ἄσπετον (unspeakable) ἤρατο κύδος 2 165, οἱ δ' ἀλλήλους ἐλέκουσιν, | οἱ μὲν ἀμυνόμενοι νέκυες περὶ τεθνηῶτος, | οἱ δὲ ἐρόσσασθαι ποτὶ ἴλιον ἠνεμέσσαν 2 172 ff.

299. ἀμφὶ κτλ.: cf. P 4. — ἀμφ' αὐτῷ: about himself, i.e. over (bestriding) the dead body. See on 21, Δ 493. Cf. (δαίμονες) λυτήριοι ἀμφιβάντες πόλιν Aesch. Septem 159.

300 f. = P 7 f. — εἰ: const. with ἔσχε πρόσθε, stretched out for him, i.e. for his defence.

301. τόν: him, with following generalizing ὃς τις, whoever should. Cf. 332a — τοῦ γε: i.e. the dead Pandarus. Gen. because of the adverbial idea in ἀντίος. G. 180, 1; H. 754 f. Cf. 256, εἰ μή τις Δαναῶν νῦν Ἐκτορος ἀντίος εἶσιν H 98.

302–304. Cf. γ 285–287.

302 = Θ 321. — σμερδαλέα: for the cognate acc., cf. λαμπρὸν θ, σμερδαλέα κτυπέων H 479. For the length of the last syllable, see on γένετο Δ 456. — χερμάδιον: for the Homeric use of stones in battle, see on Δ 518. — χειρὶ: dat. of instrument.

303. μέγα ἔργον: a great thing. Cf. the use of μέγα χρῆμα in later Greek.

— φέροιεν: potential opt. without ἔν.

304 = M 449, γ 287. Cf. M 383, A 272, θ 222 ff. — The poet's contemporaries are thought of as a degenerate race, when compared with the heroes of the Trojan war. Homer appears as a laudator temporis acti, and clearly shows his appreciation of the distance of time which separates him from the events of which he sings. The 'sagas' of all nations and times picture the men of former ages as stronger, better, and happier than the men of the present. Cf. saxum antiquum, ingens, campo quod forte iacebat, | limes agro positus, litem ut discerneret arvis; | vix illud lecti bis sex cervice subirent, | qualia nunc hominum producit corpora tellus; | ille manu raptum trepida torquebat in hostem Verg. Aen. xii. 897 ff. The theory of progress and development from a ruder and more helpless state, hardly appears before Aeschylus. — πάλλε: swung, preparatory to throwing it. Two men of Homer's time could not carry it, but Diomed swung it easily.

305. τῷ: with this. — ἔνθα κτλ.: defines κατ' ἰσχίον more exactly. — τέ: correl. with τέ 306. Cf. εἰ περ γάρ

ισχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὁ γ' ἥρως
 ἔσθη γυνῆ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 310 γαίης· ἀμφὶ δέ ὅσσε κελαυνὴ νῦξ ἐκάλυψεν.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὅζῃ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
 ἀμφὶ δ' ἔον φίλον υἱὸν ἐχεύατο πῆχες λευκά,
 315 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,

τε χόλον . . . καταπέφην (*digest*), | ἀλλὰ
 τε καὶ μετόπισθεν ἔχει κότον A 81 f.
 See on ἀλλὰ A 82; § 3 o.

306. κοτύλην κτλ.: parenthetical.
 —μῖν: i.e. the part of the *ισχύιν*
 which has just been defined.

307. πρὸς δέ: and besides. Cf. σοὶ
 δὲ μάλ' ἔφομ' (*follow*) ἐγώ· πότε δ' αὖ
 καὶ ἐγείρομεν ἄλλους K 108. —ἀμφὶ
 τένοντε: both *sinews* which (in the
 Homeric view of anatomy) connect
 thigh bone and socket of the hip joint.
 See on Δ 521.

308. ὅτε [ὥθέω] δ' ἀπὸ: ἀπέωσε δέ.
 For the adv. use of the prep., cf. 19.
 For the accent of ἀπό, see on ὑπό
 Δ 505. —ῥινόν: the *skin*, —though the
 mention of the cuticle is certainly
 odd at the close of the story.

309 f. = A 355 f. —ἔσθη: he stopped,
 —in contrast with sinking entirely
 upon the ground. Cf. στή δὲ γυνῆ
 ἐριπὼν, τόξον δέ οἱ ἔκπεσε χειρὸς Θ 329.
 —γυνῆ: see on 68.

310. γαίης: gen. of place. G. 179,
 2; H. 760. —νῦξ: here of a swoon.
 Cf. ἀχλὺς 696; and A 356, Ξ 439,
 X 466. Elsewhere of the darkness of
 death. See on Δ 461.

311. καὶ νῦ κτλ.: cf. 388. Potent-
 ial of the past, where the Attic would

have used a past tense of the ind.
 with ἄν. § 3 c ε; GMT. 440; H. 896.

312 = Γ 374. —δέξ: keenly, i.e.
 quickly.

313. μήτηρ: added in appos. with
 Ἀφροδίτη, and amplified by the rest
 of the verse. Thus this word forms
 a sort of connecting link between
 312 f. Cf. ἰχώρ 340, Τυδείδης 362,
 Αἰνείαν 378, νήπιος 406, ἀτρέμας 524,
 Ἀλφειοῦ 545, οὐλομένην 876, Ἥρης 893,
 Ξιδονίων Z 290, Ξκαῖδας Z 393; and the
 similar use of τῶν 320, δεινὴν 739,
 ἡρώων 747, δεισαντας 863, δειδιότα
 Z 137, πρῶτον Z 260. § 1 h. —βου-
 κολέοντι: cf. Z 25, Αἰνείας, τὸν ὑπ'
 Ἀγχίσῃ τέκε δι' Ἀφροδίτην, | Ἰδης
 ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα B
 820 f.

314. ἐχεύατο: the mid. expresses
 an idea of interest which can be
 rendered by the possessive pronoun.
 "Threw both her arms." Cf. ἄντα
 παρειῶν σχομένην holding before her
 cheeks a 334. —Cf. ἀμφιχυθεὶς πατέρ'
 ἐσθλὸν π 214. —For the 1st aor. with-
 out σ, cf. Δ 269.

315. of: const. with κάλυψεν, as
 dat. of interest. Cf. 300. —πτύγμα:
fold. The πέπλος was open at the
 side, and full enough to allow the

ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυνώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

ἡ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανήος ἐλήθετο συνθεσιῶν
320 τῶν, ἃς ἐπέτελλε βοῇν ἀγαθὸς Διομήδης,
ἀλλ' ὃ γε τοὺς μὲν εὐὸς ἡρύκακε μώνυχας ἵππους
νόσφω ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐνκνήμιδας Ἀχαιοὺς,
325 δῶκε δὲ Δηιπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσῃς
τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,

wearer to use it in this way. — *καλύψεν*: equiv. to *καλύπτουσα πρόσχε*. Cf. 507, Αἴας δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας | ἐστήκειν P 132 f., πρόσθεν δὲ σάκος στέρνοιο κάλυψεν X 313.

316. *ἔρκος βελέων*: on Δ 137. — *ἔμεν*: cf. Δ 299. — *ταχυνώλων*: cf. Δ 232.

317 = 346; cf. ν 62. — *χαλκόν*: often of the sword (as the Eng. uses 'steel'), but here and freq. of the bronze-tipped spear. Cf. 17, 330. — *βαλὼν* κτλ.: cf. Δ 381, M 150. — *βαλὼν*: by hitting. — *ἐκ*: const. with *ἔλοιτο*.

318. Vergil makes Aeneas refer to this escape from the hands of Diomed, ο Danaum fortissime gentis, | Tydide! mene Iliacis occumbere campis | non potu-isse tuaque animam hanc effundere dextra *Aen.* i. 96 ff. — Aeneas was saved by Poseidon, a week later, from the hands of Achilles in a more extraordinary fashion: *Αἰνείαν δ' ἔσσευεν* (sc. *Ποσειδῶν*) ἀπὸ χθονὸς ὑψόσ' αἰέρας. | πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων | Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας, | Ἴξε δ' ἐπ' ἐσχατὴν πολυδάκτος πολέμοιο T 325 ff. — *ὑπεξέφερεν*: was bearing out

from under the impending danger. Cf. 377, Z 57 f., *δειδιότες*: τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται O 628; also Δ 466. — Aeneas was unable to walk, on account of the wound in his hip. — *πολέμοιο*: "battle-field."

319. *οὐδέ*: cf. Δ 127. — *υἱὸς Καπανήος*: cf. 241 ff. — *συνθεσιῶν*: cf. *συνθεσίαι τε καὶ ὄρκια* B 339. Equiv. to *ἐφετμένων* 818. The Attic *συνθήκη* is not Homeric.

320. *τῶν* [τῶν, i.e. *τούτων*]: see on μήτηρ 313, τήν Δ 41.

321–324. Cf. 261–264.

322. *νόσφιν* κτλ.: cf. K 416. — *φλοίσβου*: cf. *πολυφλοίσβοιο θαλάσσης* A 34.

323. *Αἰνείαιο*: const. with *ἵππους*. — *ἐπαΐξας*: intrans. Cf. 235. — This capture of the horses of Aeneas is referred to in Θ 105 ff., Ψ 291 f.

324 = N 401.

325. *δῶκε*: sc. *ἵππους*. — *Δηιπύλῳ*: mentioned only here.

326. *ὁμηλικίης*: of his equals in age, comrades. Abstract for concrete. Cf. of Helen (*λιπούσα*) *ὁμηλικὴν ἐρατεινὴν* Γ 175, ὃ γὰρ *ὁμηλικὴν ἐκέκαστο* β 158. — *οἱ*: i.e. Sthenelus. — *ὅτι* κτλ.: cf. τ 248. — *φρεσὶν*: local, in his breast.

νηυσὶν ἐπι γλαφυρῇσιw ἐλαυνόμεν. αὐτὰρ ὁ γ' ἦρωσ
 ὧν ἵππων ἐπιβάς ἔλαβ' ἡνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 330 ἐμμεμαώς. ὁ δὲ Κύπριw ἐπώχετο νηλέε χαλκῶ,
 γιγνώσκων, ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων.
 τάων, αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐνυώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 335 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἱὸς
 ἄκρην οὐτάσε χεῖρα μετάλμενος ὀξεί δουρὶ

Cf. (of Thersites) *ἔπεα φρεσὶν ἦσιν*
ἄκοσμά τε πολλὰ τε ᾗδῃ B 213. — *ἄφνια*
ἦδῃ: was of one mind.

327. νηυσὶν . . . ἐλαυνόμεν: *cf.* A 274,
 O 259. — νηυσὶν ἵππ: "to the camp."
 — ἐλαυνόμεν: preferred to *ἐλαύνειν* be-
 fore the Bucolic diaeresis. *Cf.* ἐξέμεν
 473, πολεμίζεμεν 520. § 39 g. — *Inf.* of
 purpose, loosely added; "for driving."

328. ὧν: reflexive possessive, *his*
own. — ἔλαβε: *sc.* from the *ἄντιξ*. *Cf.*
 322. — ἡνία κτλ.: *cf.* 226.

329. Τυδεΐδην: *acc.* after the prep.
in μέθεπε ἵππους "he drove his horses
 after." *Cf.* 632, Πατρόκλῳ ἔφεπε ἵπ-
 πους Π 724. — κρατερώνυχας: with no
 special emphasis after *μόνυχας* 321,
 and *καλλίτριχας* 323, but filling a dif-
 ferent metrical space.

330. Κύπριw: Aphrodite bears this
 name in Homer only in this Fifth
 Book. *Cf.* 422, 458, 760, 883. But
 in θ 362 ff. she has a sanctuary at
 Paphos. The same name is given to
 her in the 'Homeric Hymn' to Aphro-
 dite. This has been urged as one of
 several indications of a Cyprian ori-
 gin of the poet of E.

331. γιγνώσκων: *sc.* as the result
 of 127 f. — ὃ τ': *στι* τε. *Cf.* 433. —
ἀναλκίς: "without ἀλκή."

332. τάων αἱ τι: *cf.* τὸν δε τις 301.
 — ἀνδρῶν: *const.* with πόλεμον. *Cf.*
 Δ 84, μάχην καταδύμεναι ἀνδρῶν Γ 241,
 ἀνδρῶν τε πτολέμους Ω 8. — *κάτα*: for
 the retraction of the accent, see § 37 c.
 — *κοιρανέουσιν*: *cf.* 824.

333. Ἀθηναίῃ: notably the chief
 divinity of war in Homer. — Ἐνυώ: a
 female counterpart of Ares, who is
 Ἐνυάλιος, B 651; *cf.* 592. *Cf.* the
 Roman Bellona.

334-453. Aphrodite is wounded by
 Diomed, and taken to Olympus in the
 chariot of Ares. Aeneas is carried to
 the Pergamus by Apollo, and healed
 there.

334. ἐκίχανε: *sc.* Κύπριw. For the
impf., *cf.* 65. — καθ' ὄμιλον: *cf.* 528;
 on Δ 209. — ὀπάζων: *pressing forward*.
Cf. P 462.

335. ἐπορεζάμενος: *thrusting out*,
reaching out. *Cf.* Δ 307. *Const.* closely
 with *οὐτάσε*. The partic., as often,
 add to the picturesqueness of the de-
 scription.

336. ἄκρην χεῖρα: more definitely
 described in 339. *Cf.* 458. — οὐτάσε:
wounded by a thrust from the lance.
 Always of a wound inflicted by some-
 thing held, not thrown. See on Δ 540.
 — *μετάλμενος*: *leaping after*, in order

ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ χάριτες κάμον αἰταί,
 πυρμνὸν ὑπερ θάναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
 340 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἷθωπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάμβαλεν νῖόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 345 κυανέῃ νεφέλῃ, μὴ τις Δαναῶν ταχυνώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·

to inflict the wound. Cf. ἐπάλμενος ὀξεί δουρί Δ 421, δουρί μετάλμενος Η 443.

337. ἀβληχρήν: tender, delicate. The opposite of παχείη 309. Cf. 425. — This epithet is added as an afterthought, and is in close connexion with the rest of the verse. — χροὸς [χρωτός, § 18 e] κτλ.: pierced (against) the flesh.

338. ἀμβροσίου: the robe of Artemis also is ἀμβρόσιος Φ 507, and that of Helen is νεκτάρους Γ 385. — χάριτες: the natural attendants and servants of the goddess of love. — Athena made her own clothes; cf. 735. — κάμον: cf. Δ 187.

339. πυρμνόν: as substantive. — θάναρος: i.e. the fleshy, hollow part of the hand, near the wrist.

340. ἰχώρ: only here and 416, of the blood of the gods. — This corrects and limits the statement of the preceding verse. See on 313. — ῥέει: flows. In a different sense from ῥέε 339. See on δέδεξε 228. — θεοῖσιν: dat. of interest; not local. — Cf. 'From the gash | A stream of nectarous humor issuing flowed | Sangwine, such as celestial spirits may bleed,' Milton *Par. Lost* vi. 331 ff., of Satan.

341. γάρ: introduces an explanation of ἰχώρ as a more accurate statement of αἷμα. — οὐ πίνουσιν: this 'asyndeton' is natural in any language. "They do not eat; they do not drink." Cf. οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι τοιμὲν λαῶν ω 456. — The gods eat immortality (ἀμβροσία). — αἷθωπα: cf. Δ 260.

342. τούνεκα: cf. Δ 477. — ἀναίμονες (αἷμα): i.e. without human blood. Equiv. to the later ἄναιμοι. — καλέονται: are called, i.e. are. Cf. κέκλημαι Δ 61.

343. μέγα, ἀπὸ: for the 'quantity' of the ultimas, cf. γένετο Δ 456. ἀποφέο seems to have become nearly ἀπυνέο, — the 'vau' being vocalized and becoming attached to the preceding syllable. — ἰάχουσα: the following hiatus is justified by the pause. — κάμβαλεν [κατέβαλεν]: let fall.

344. μετὰ χερσίν: (between, i.e.) in his arms. Equiv. to ἐν χερσίν. — ἐρύσσατο: guarded, protected. Cf. Δ 363, γ 450, ξ 279, χ 372. — Φοῖβος Ἀπόλλων: the most faithful supporter and defender of the Trojans.

345. Cf. 316,

346 = 317,

- τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
 "εἴκε, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος·
 ἡ οὐχ ἄλῃς, ὅττι γυναικάς ἀνάλκιδας ἡπεροπεύεις;
 350 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἡ τέ σ' οἶω
 ῥιγῇσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὥς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὁμίλου
 ἀχθομένην ὁδύνησι, μελαίνετο δὲ χροῖα καλόν.
 355 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
 ἥμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·

347. τῇ δ' ἐπὶ: see on 101.

348. εἴκε πολέμου: *yield, withdraw from the fray.* Cf. Helen's words to Aphrodite, θεῶν δ' ἀπέεικε κελεύθου γ 406.—πολέμου: for the gen., see on χάρις Δ 509.

349. ἡ οὐχ: as one syllable. § 7 a.—ἄλῃς: sc. ἐστὶ. *Is it not enough?*—ἡπεροπεύεις: cf. Helen's words, δαιμονίη, τί με ταῦτα λιλαιέαι ἡπεροπεύειν; γ 399. Hector calls Paris ἡπεροπευτά γ 39.

350. σύ γε: emphasized with reference to 349. "You have no place on the battle-field; your work is to lead astray weak women." The emphasis may be rendered by an adv. expression: "But if you, nevertheless."—πωλήσῃαι: frequentative of πέλομαι. *Shalt often come.* The fut. in a future cond. is esp. common when the condition contains a 'threat or warning.' GMT. 447.—ἡ τε: then, in truth. Cf. α 288.

351. "The goddess would be so hurt that she would thenceforth shudder at the very mention of war."—πύθῃαι [πύθη]: cf. μάχης ἐπύθοοντο καὶ ἄλλοι O 224.

352-430. *Flight of Aphrodite and her reception on Olympus.*

352. ἀλύουσα: *frantic, beside herself, with pain.*—ἀπεβήσεται: this 'mixed' aor. (§ 30 j) secures a dactyl before the Bucolic diaeresis. Cf. 745; see on ἐλαυνόμεν 327.—τείρετο δέ: "for she was distressed."

353. ποδὴννεμος: cf. θέλειν (in turning) δ' ἀνέμοισιν ὁμοίῳ K 437, of the horses of the Thracian Rhesus. Iris is ἀελλόπος Θ 409.—Iris here acts on her own impulse, as in γ 121, where she brings Helen to the Scaean Gate, and Ψ 198 ff., where she calls the winds to rouse the fire in the pyre of Patroclus.

354. μελαίνετο (sc. Ἀφροδίτῃ): lit. *was dyeing herself dark red*, as the blood (μέλαν αἷμα Δ 149) flowed. Much like *μαλινετο*.—χροῖα [χρῶτα]: sc. χεῖρς.

355. ἐπ' ἀριστερά: sc. of the Greek line. On the bank of the Scamander; cf. 36.

356. ἥερι κτλ.: the spear seemed to lean on a thick bank of mist which concealed the god and his belongings. Cf. 776.—ἵππῳ: the verb is suited only to ἔγχος. A similar verb is implied for ἵππῳ. See § 2 t.—Ares had taken his chariot with him, like the mortal chieftains and the other

ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιον
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 “φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους·
 360 ὄφρ’ ἐς Ὀλυμπον ἴκωμαι, ἢ ἀθανάτων ἔδος ἐστίν.
 λήην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 ὥς φάτο, τῇ δ’ ἄρ’ Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ’ ἐς δίφρον ἔβαιων ἀκηχεμένη φίλον ἦτορ,
 365 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν,
 μάστιξεν δ’ ἐλάαν, τῷ δ’ οὐκ ἀέκοντε πετέσθην.
 αἶψα δ’ ἔπειθ’ ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·

warlike divinities who descended from Olympus in order to take part in the battle. Cf. 720 ff., θ 382 ff., N 23 ff., O 119 ff.

357. γυνὴ κτλ.: on 68. — κασιγνήτοιο: const. with ἵππους. The second half-verse of 357 is closely joined to that of 358.

358. πολλά: for the cognate acc., cf. 528, πολλά δ’ ἔπειτ’ ἀπάνευθε κίων ἡρᾶς ὁ γεραίος A 35. For the length of the ‘ultima,’ see § 41 j. — χρυσάμπυκας: cf. 720.

359. φῶλα: on Δ 155. — κόμισαι κτλ.: care for me, “bring me home,” sc. by giving his horses. — δὸς δέ: a change of construction. Instead of τέ, which is expected, δέ is used, forming a sort of contrast. δούς might have been used in prose.

360. Cf. θ 456, Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ | ἔμμεναι ζ 42 f.

361. ἄχθομαι: only here with such a cognate acc. οὐδὲν ἤχθετο Xen. An. i. 1. 8 is clearly different. — εἰ: ‘acc. of effect’ with οὐτάσεν. Cf. 795, οὐλήν (scar), τὴν ποτε μὲν σὺς ἤλασε λευκῇ ὀδόντι τ 393, ἔλκεα δ’ κεν μάρπτῃσι (fasten upon) κεραυνός θ 405,

ἔλκεα δ’ ὅσ’ ἐτόπη Ω 421. G. 159, 3; H. 714. — ἀνὴρ: made more definite by the following verse. On φῶλα Δ 184.

362 = 457. — νῦν γε: “now, at least, to judge from my experience.” — καὶ Διὶ: even with Zeus, if the latter should oppose him in the fight.

363. ἄρα: so, “as she had requested.”

364. ἔβαινε: was on her way. Duplicative. — ἦτορ: for the acc., cf. κῆρ 399, Δ 272.

365. παρ δέ κτλ.: cf. Γ 262. — ἔβαινε: sc. ἐς δίφρον, as ἡνίοχος. Cf. παραβιβήκεε δέ οἱ (i.e. Xerxes) ἡνίοχος Hdt. vii. 40. — καὶ ἡνία κτλ.: cf. P 482, Ω 441, γ 483. — λάζετο: cf. Δ 357.

366 = θ 45, x 400, γ 484, 494, ο 192; cf. 768. — μάστιξεν κτλ.: cf. ζ 82. — ἐλάαν [ἐλάω, § 29 c]: sc. ἵππους as object.

367. ἔδος: acc. of ‘limit of motion.’ Cf. ‘ere he arrive | The happy ile,’ Milton *Par. Lost* ii. 409 f., ‘those powers that the queen | Hath raised in Gallia have arrived our coast,’ Shakespere 3 *Henry VI.* v. 3. 8, ‘But ere we could arrive the point pro-

- ἐνθ' ἵππους ἔστησε ποδὴνέμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἄμβρόσιον βάλεν εἶδαρ·
 370 ἣ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,
 μητρὸς ἐῆς· ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;"
 375 τὴν δ' ἡμέμβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ·
 "οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.

posed,' *id.* Julius Caesar i. 2. 110. — Cf. 360.

368 f. Cf. 775 f., Θ 49 f., N 34 f. — ἔστησε: stationed, stopped. Cf. στήσεν Δ 298.

369. παρὰ: the tables of men stood beside them, not in front of them, in Homeric times. Thus σῖτον παρέθηκε α 139 is the natural expression for "placed food before him." The terms are transferred to horses. Cf. ὑμῖν (i.e. the horses of Hector) παρ' προτέροισι μελίπρωνα πυρὸν (wheat) ἔθηκεν Θ 188.

370. ἐν γούνασι: cf. Z 81 f. Aphrodite prob. did not sit down in her mother's lap, but hid her face there, sinking on the floor. — Διώνης: only here in Homer. She was worshipped with Zeus and shared his temple at Dodona. Strabo vii. 329, however, says that her worship at Dodona was not original. She seems to have been another form of Hera. Aphrodite is called Διώνεια by Theocritus, xv. 106. — Homer knows nothing of the story of Aphrodite's birth from the foam of the sea, any more than he does of Athena's springing in full armor from the head of Zeus (on Δ 515).

371. ἀγκὰς: in her arms. Perhaps an old locative, for ἀγκάσι. — ἐλάζετο: clasped. — θυγατέρα: on μέγα 343.

372 = A 361, Z 485, Ω 127, δ 610, ε 181. — For the formula, see § 1 s.

373 f. = φ 509 f. — σέ, τοιάδε: for the two accs., — of person (dir. obj.) and thing (cognate), see G. 165; H. 725 a. — ἔρεξε: for the single ρ after the augment, see § 25 g. — Οὐραυνίωνων: for the patronymic form, see § 21 a. — Dione assumes that no mortal would have dared to inflict the wound.

374. ὥς εἰ: much like Attic ὥσπερ. εἰ is not necessary, but makes prominent the fact that the comparison is a mere conception of the mind. — ῥέζουσαν: const. with σέ. — ἐνωπῇ: before the eyes. "An open offender," "caught in the act."

375. φιλομμειδῆς: cf. Δ 10. The epithet is not particularly appropriate here.

376. Cf. Δ 365. — οὐτά: cf. 336, Δ 525.

377. οὐνεκα κτλ.: reply to 374. "This was my only offence." — ὑπεξέφερον κτλ.: cf. 318.

378. Αἰνείαν: for the appos. of the name, with a following amplifi-

οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
380 ἄλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται."

τὴν δ' ἡμίβειτ' ἔπειτα Διώνη δια θεάων·

"τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.

385 τλή μὲν Ἄρης, ὅτε μω Ὠτος κρατερός τ' Ἐφιάλτης,
παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐν δεσμῶ·
χαλκῆψ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.

ing clause, cf. Τυδείδης 362; see on 313.

379. γάρ: introduces an explanation of 376. "The strife is no longer between Trojans and Achaeans, but between the Danaans and the gods." — φύλοπις: cf. Δ 15.

380. Δαναοί: the change from Ἀχαιοί 379 is only for metrical convenience; it has no rhetorical force nor significance of meaning.

381. δια θεάων: cf. Z 305, δια γυναικῶν Γ 423. The gen. is partitive, since δια is superlative in meaning.

382. Cf. A 586. — ἀνάσχεο (ἀνέχω): be patient. — κηδομένη: follows the natural gender of τέκνον. Cf. 638, ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαιο | χρύσειον σκῆπτρον ἔχων λ 90 f.

383. A frequent Homeric method of consolation. 'Misery loves company.' Solamen miseris socios habuisse malorum. Dione comforts her daughter by recounting the examples of Ares, Hera, and Hades, who had suffered worse than she. Thus in Soph. Ant. 944 ff., the chorus compare Antigone's fate to that of Danaë, of Lycurgus, and of Cleopatra. — γάρ: refers to τέτλαθι.

384. ἐξ ἀνδρῶν: const. with τλήμεν, which has a passive idea. ὑπό might

have been used. G. 191, I 3; H. 798 c. — Athena not only hated Ares and Aphrodite, but had aroused Diomed to attack them. Cf. 405, 873 f.

385. τλή [ἔτλη] μὲν: cf. τλή δέ 392, 395. A repetition in detail of τλήμεν 383, and hence needs no connexion by a conj. with the preceding. — Ὠτος, Ἐφιάλτης: cf. καὶ ῥ' ἔτεκεν (sc. Ἰφιμέδεια) δύο παῖδε, μυνυθαδίω δὲ γενέσθην, | Ὠτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην, | οὗς δὴ μηκίστους θρέψε ζείδωρος ἔρουρα | καὶ πολλὰ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· | ἐννεάροιο (nine years old) γὰρ τοῖ γε καὶ ἐννεαπῆχες ἦσαν | εἶδος, ἀτὰρ μήκος γε γενέσθην ἐννεόργυιοι (nine fathoms). | ... Ὅσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση | Πῆλιον εἰνοσίφυλλον, ἱὸν οὐρανὸς ἀμβατὸς εἴη λ 307 ff. — Possibly this story was an allegory, — the god of war bound for a full year by the farmer's sons, in the interests of the crops.

386. Ἀλωῆος: rather of Poseidon, acc. to λ 306. — δῆσαν: cf. δεσμῶ ἐν ἀργαλέῳ δέδετο ο 232.

387. χαλκῆψ: disyllabic. κέραμος clearly must have come to mean simply jar, before it could be used of a bronze jar. Cf. χρύσει' ἀλάβαστρα Theoc. xv. 114. See on νέκταρ ἔφυο-

- καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 390 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
 ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν ὀιστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 395 τλῇ δ' Αἰδῆς ἐν τοῖσι πελώριος ὠκὺν ὀιστόν,
 εὐτὲ μιν ὠτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,

χάει Δ 3. — ἐν κεράμῳ: in (earthenware, i.e.) a jar. The great earthen jars which have been found on the Acropolis at Athens and by Dr. Schliemann at Hissarlik, correspond in size to modern casks. Such a one served Diogenes as a chamber (his 'tub'). Cf. the story of 'Ali Baba and the Forty Thieves.' — δέδετο: lay bound. Cf. πέφανται 531.

388. Cf. 311. — The hiatus is justified at the verse-pause. The second half-verse may be taken as in appos. with the subj. of ἀπόλοιτο. — ἄτος: cf. 289.

389. μητρυνή: sc. of Otus and Ephialtes, who, like the step-mothers of the fiction of all times, hated her predecessor's sons. — In the heroic times men in general were not expected to marry again after the death of the first wife.

390. Ἑρμῆς: Hermes was well-fitted by his cunning for all deeds of stealth. Cf. γ 35, Ω 24. — ἐξέκλεψεν: brought out by stealth.

391. τειρόμενον: worn out, exhausted. — ἔα: the Eng. idiom expects γάρ, for this clause explains τειρόμενον. — ἔδάμνα: was overpowering, was weakening.

392. κρατερὸς κτλ.: cf. Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής λ 270. —

Heracles is called here the son of Amphitryo, but in 396 he is υἱὸς Διὸς. So Helen is daughter of Tyndareüs, γ 140, and again Διὸς ἐκγεγαυῖα γ 199. — This story is borrowed from old songs about Nestor and Heracles. Acc. to one myth, Heracles made war on Neleus (Nestor's father), to whose aid Hera and other gods came; but, aided by Zeus and Athena, Heracles overcame all his foes. Cf. ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες | ἐγέρωντ'. ἐπεὶ ἀντίον | πῶς ἂν τριόδοντος Ἡρακλέης σκύταλον τίναξε χερσίν, | ἀνίκα' ἀμφὶ Πύλον σταθεὶς ἤρειδε Ποσειδάων | ἤρειδεν τέ νιν ἀργυρέῃ τόξῳ πελεμίζων | Φοῖβος, οὐδ' Αἰδῆας ἀκινήταν ἔχε βρόδον, | βρότεια σώμαθ' ἃ κατάγει κόϊλαν ἐς ἄγνιαν | θνασκότων Pind. Ol. ix. 28 ff.

393. τριγλώχινι: three-barbed. Cf. Δ 151, Λ 507.

394. καί: belongs to the whole thought, and marks the effect of βεβλήκει. — ἀνήκεστον (ἄκος, cf. 402): only here and O 217.

395. ἐν τοῖσι: among these, sc. suffering divinities (383). Cf. ὁππότε κεν τούτους κτέωμεν, . . . ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεται χ 216 f. — ὠκύν: cf. δὲν βέλος Δ 185, βέλος ὠκύ 106.

396. ὠτὸς: that same, i.e. Heracles. This 'crasis' only here. § 8.

ἐν πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἰχέων, ὀδύνησι πεπαρμένος, αὐτὰρ ὀιστὸς
 400 ὦμῳ ἐνι στιβαρῷ ἡλήλατο, κῆδε δὲ θυμόν.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταβητός γε τέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
 ὃς τόξοισιν ἔκπδε θεοῦς, οἱ Ὀλυμπον ἔχουσιν.
 405 σοὶ δ' ἐπὶ τοῦτον ἀνήκε θεά, γλαυκῶπις Ἀθήνη·

397. ἐν πύλῳ κτλ.: in the gateway, among the dead. This seems to refer to the time when Heracles fetched up the three-headed dog Cerberus for Eurystheus, while Hades, surrounded by the dead, stood in the portal of the nether world and would prevent his passage. But it may refer to the same contest as that in which Hera was wounded. See on 392.—ὀδύνησιν κτλ.: cf. ρ 567, μ' ἰχέσσι γε δάσει τ 167, αὐτὸν ἐγὼ Μοῖσαισι δάσω Pind. Pyth. iv. 67.

398. δῶμα Διός, Ὀλυμπον: the former is put first as the more specific.

399. κῆρ: cf. ἦτορ 364.—ὀδύνησι κτλ.: cf. ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινὴ Δ 398, (χεῖρ) ἐξείρτ' ὀδύνησιν ἐλήλαται Π 518.—πεπαρμένος (πέρω): pierced.

400. ἡλήλατο: had been driven, was in. Cf. δέδετο 387.—κῆδε κτλ.: cf. Δ 468.

401 f. = 900 f.—τῷ: for him.—ἐπί: const. with πάσων. Cf. Δ 218.—Παιήων: the Healer of the gods. Elsewhere in Homer only 899 and δ 232. He was identified later with Apollo or Asclepius. Cf. ἄλλοι Παιῶνος πολυφαρμάκου ἔργον ἔχοντες | ἱητροί

Solon xii. 57.—ὀδυνήφατα: lit. pain-killing.

402. ἠκέσατο: sc. τὸν from τῷ.—οὐ τι: not at all, by no means. Cf. οὐ δέν.—Hades might be wounded and hurt, as Aphrodite was; but being a god, he was immortal. Cf. Apollo's words to Achilles, οὐ τοι μόρσιμός εἰμι X 13.

403. σχέτλιος, ὀβριμοεργός: nom. of exclamation, in vexation at Heracles. G. 157 κ.; H. 707 b. Cf. κήπιος 406. Such adjective-exclamations are generally followed, as here, by a clause which gives the reason for the exclamation.—οὐκ ὄθετο: here followed by a supplementary participle. Cf. the const. of αἰσχύνουμαι.

404. δὲ κτλ.: this rel. clause is added without a conj., since it is explanatory, introducing an example of the preceding statement.—ἐκπδε: troubled, wounded. Cf. 400.—Obs. that Heracles's weapon in Homer is the bow. He is said not to have appeared in literature with a club before Stesichorus, — but representations of him so armed are found on very early coins.

405. σοὶ δ' ἐπὶ: ἐπὶ δὲ σοί. On 124.—ἀνήκε: cf. ἀνείσα 422, ἀνέρες 761.

νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός
 ὅττι μάλ' οὐ δηναίος, ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.

410 τῷ νῦν Τυδείδῃ, εἰ καὶ μάλα καρτερός ἐστιν,
 φραζέσθω, μή τίς οἱ ἀμείνων σείῃ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστήν
 ἐξ ὕπνου γοώσα φίλους οἰκῆας ἐγείρῃ,

406. *νήπιος*: cf. B 38, *demens!* qui *nimbos* . . . *simularet* Verg. *Aen.* vi. 590 f. For its position in the verse, see § 1 h. — *τό*: refers to the fg. verse. Cf. 665, where *τό* is explained by a following infinitive, Δ 163.

407. *μάλ' οὐ*: not at all. Cf. Thersites' words, ἀλλὰ μάλ' οὐχ Ἀχιλλεύς *χόλος φρεσίν* B 241. — *δηναιός* (*δὴν διῷ*): only here. For the thought, cf. Z 130 ff. — *ὃς μάχεται*: for the subjv. without ἄν in a general cond. sent., cf. Δ 131, 141.

408. *ποτὶ [πρὸς] γούνασιν*: at his knees, "gathering about him." Const. closely with *παῖδες*. — *παππάζουσιν*: the Phaeacian princess Nausicaa addresses her father *πάππα φίλε* § 57. Cf. τῷ δ' οὐ τι γυνὴ καὶ νῆπια τέκνα | οἴκαδε νοστήσαντι παρίσταται μ 42 f. — "His children do not rejoice in his return from the war," i.e. he does not return. Cf. 150.

409. *ἐλθόντα*: the force of the neg. covers the partic. as well as the finite verb. The partic., as freq., contains the more important thought. Cf. Thetis's words of her son, τὸν δ' οὐχ ὑποδέξομαι αὖτις | οἴκαδε νοστήσαντα π 440 f.

410. *τῷ*: therefore. — *νῦν*: Dione applies the general principle (407–

409) to the present case. — *εἰ καὶ κτλ.*: cf. N 316, θ 139, χ 13.

411. *μή*: lest, introduces a warning, an 'object-clause' of *φραζέσθω*. — *ἀμείνων σείῃ [σοῦ]*: i.e. some such god as Apollo; cf. 437. Cf. *μή τίς τοι τάχα Ἴρου ἀμείνων ἕλλος ἀναστήσῃ* σ 334.

412. *μή*: warns against the consequences if some mightier god should enter the combat. — *δὴν*: long. Const. with *γοώσα*. — *περίφρων*: thrown by the rhythm with *Ἀδρηστήν*. — *Ἀδρηστήν*: for the fem. patronymic, see § 21 i. Cf. also *Εὐηνίην*, I 557, daughter of Euenus; and *Ἠκεανίην* (of the Styx) Hesiod *Theog.* 389. — Diomed's father, Tydeus, acc. to E 121, married a daughter of Adrastus, king of Argos. Thus Diomed seems to have married his aunt; as Iphidamas married his mother's sister, Λ 226. But perhaps *Ἀδρηστήν* may be used for grand-daughter of Adrastus, as *Διακίδης*, B 860, is applied to Achilles, the grandson of Aeacus. In the latter case, Aegialeia would be Diomed's cousin.

413. *ἐξ ὕπνου*: const. with *ἐγείρῃ*. All in the house are roused by her lamentations. — *οἰκῆας*: need not in Homer be equiv. to *οἰκέται* in the later sense, but *household*. Cf. Z 366.

κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
415 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο."

ἡ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
420 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·
"Ζεὺ πάτερ, ἡ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
ἡ μάλα δὴ τινα Κύπρις Ἀχαιάδων ἀνιείσα
Τρῶσιν ἅμα σπείσθαι, τοὺς νῦν ἐκπαγλα φίλησεν,
τῶν τινα καρρέζουσα Ἀχαιάδων ἐνπέπλων

414. τὸν ἄριστον κτλ.: the expression which would be in Aegialea's mind, while ποθέουσα, — but also natural enough, at this juncture, on Dione's lips.

415. Impressive formal designation (suggested by πόσιν 414), in appos. with Αἰγιάλεια 412.

416. ἀμφοτέρησιν: sc. χερσίν. G. 139 n.; H. 621 c. — ἀπό: const. with ὁμόργνυ. Cf. ἀπομόρξατο δάκρυ B 269, ἔμφω χεῖρ' ἀπομόργνυ Ξ 414, ἀπομορξάμενῳ κονίην Ψ 739. — ἰχῶ: acc. of ἰχώρ 340. It assumes a nom. ἰχώς. — χειρός: ablative gen., from the hand of Aphrodite.

417. ἄλθετο χεῖρ: sc. at the mere touch of Dione. — Obs. the 'asyndeton' and the 'chiasmic' relation to the preceding clause. Cf. Δ 491.

418. αὖτε: on the other hand. — εἰσορόωσαι: cf. Δ 4. These goddesses had watched the whole scene between Dione and her daughter. — Ἀθηναίη κτλ.: cf. Δ 20. — When Athena returned to Olympus, the poet does not say. See on 133. Diomed has been acting independently since 290, but in accordance with her directions. Her departure from the battle-field

makes possible the interference of Ares; cf. 461, 510.

419. κερτομίοις: cf. Δ 6. — ἐρέθιζον: teased, in return for Zeus's mocking words, Δ 7-12. — The pl. is used, though only Athena speaks.

420. τοῖσι: dat. of interest. I.e. Zeus, Athena, and Hera.

421. Ζεὺ πάτερ, ἡ ῥά τι: cf. 762, H 446, Θ 236. — ἡ ῥα κτλ.: cf. Δ 93. ἡ ῥα is much like Attic ἄρα, but expresses more feeling. — "Will you be angry," i.e. do not be vexed. Cf. α 158. Athena does not ask for information.

422. ἡ μάλα δὴ: surely now, the truth really is. Ironical. Cf. ἡ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, | αὖτις ἀναστήσονται Φ 55 f., Achilles's words at sight of Lycaon whom he had sold to Lemnos, but who had returned. — The reference to Aphrodite's relation to Helen is obvious.

423. ἐκπαγλα κτλ.: conceived mighty love. Cf. Aphrodite's words to Helen, μὴ χωσαμένη σε μεθείω (give thee up), | τῶς (thus) δέ σ' ἀπεχθῆρῳ, ὥς νῦν ἐκπαγλα φίλησα Γ 414 f.

424. τῶν τινα κτλ.: in familiar conversational style repeats τινὰ

425 πρὸς χρυσήν περόνη καταμύξατο χεῖρα ἀραιήν."

ὥς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσήν Ἀφροδίτην·

"οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,

430 ταῦτα δ' Ἄρῃ θοῶ καὶ Ἀθῆνῃ πάντα μελήσει."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·

ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ

Ἀχαιῶδων 422, after the humorous 423. Cf. 79. — κατάρχουσα: cf. κατέρχεν 372. For the form, see § 11 b. — Ἀχαιῶδων κτλ.: this clause, in apposition with τῶν, heightens the contrast of the hypothetical situation with the truth, — the mighty Diomed with his spear.

425. περόνη: brooch, by which the robe (πέπλος) was fastened at the shoulder and down the side. This is made prominent by the verse-pause. — "Not by a spear was she wounded, but she scratched her hand on a breastpin!" — ἀραιήν: delicate little. Cf. 337.

426 = O 47. — πατὴρ κτλ.: cf. Δ 68.

427. καλεσσάμενος: calling to him. — χρυσήν: because of the goddess's golden ornaments. Cf. Venus aurea Verg. *Aen.* x. 16. Similarly, Ares is χαλκεός, 704, because of his bronze armor and arms.

428 f. Plutarch, *de aud. poet.* 36 a, says that these verses οὐδὲν διαφέρει τοῦ 'γνώθι σαυτόν.' Cf. nescio quo pacto, tibi ego possim, mihi tu dicere: τέκνον ἐμόν . . . μετέρχεο ἔργα λόγιο Cic. *ad Att.* xiv. 13. — πολεμῆια: equiv. to a gen., and contrasted with γάμοιο. Cf. θεῶν Δ 180.

430. ταῦτα: i.e. πολεμῆια ἔργα. — θοῶ: quick, swift, with reference to readiness for action in war. Cf. 536, 571, Θ 216, (Ares) καλὸς τε καὶ ἀρτίως θ 310. — μελήσει: will be a care. Cf. Z 492. — "Ares and Athena will see to the war; you need not trouble yourself about that."

The whole scene, 370–430, is intended to afford a relief to the descriptions of conflicts on the battlefield.

431–469. Renewed battle. Diomed and Apollo. Apollo and Ares.

431 = 274. — The story returns to Diomed. Cf. 347.

433. γινώσκων: concessive. The clearness of vision which Athena had bestowed (127), enabled Diomed's eyes to penetrate the cloud (345) which concealed Apollo and Aeneas. — ὅ: ὅτι. Cf. 331. — ὑπείρεχε χεῖρας: on Δ 249. Cf. 344, where Apollo holds Aeneas in his arms. — In later Greek, ὑπερέχοι or ὑπερέχει would have been used. GMT. 674, 1.

434. ἄρα: "as was clear" from his attack on Aeneas under these circumstances. — οὐδέ: not even. This was not in opposition to the letter of Athena's injunction, 129 f. — ἄζετο: revered.

- 435 Αἰνεΐαν κτέΰναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαῖνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δευνά δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
- 440 “φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”
 ὥς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
- 445 Αἰνεΐαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων

435. ἀπό: const. with δῦσαι. Cf. *εἶματα ἀποδῶς* ε 343. — δῦσαι: differs from δύναι *as βῆσαι* from βῆναι.

436. Cf. γ 442. — τρὶς: cf. 136, Z 435, τρὶς μὲν μερμηρίζει, . . . τρὶς δὲ κτύπε (*thundered*) μηρίετα Ζεὺς Θ 169 f. — ἔπειτα: then, points back to ἐπόρουσε 432, which is here repeated.

437. τρὶς δέ: for the repetition of τρὶς, see on Δ 415. Cf. τρὶς μὲν ἐπ' ἀγκῶνος (*projecting corner*) βῆ τείχεος ὑψηλοῖο | Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων Π 702 f., τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης διος Ἀχιλλεύς | ἔγχει χαλκείῳ, τρὶς δ' ἥρα τύψε βαθείαν Γ 445 f., τρὶς μὲν ἔπειτ' ἐπόρουσε, . . . τρὶς δ' ἐννέα φῶτας ἔφεφεν Π 784 f. — οἱ ἐστυφέλιξε ἀσπίδα: struck for him the shield, i.e. struck Diomed's shield, in order to thrust him back.

438. = Π 705, 786, γ 447; cf. x 208. — τὸ τέταρτον: the preceding τρὶς has prepared the way for the dem. τῷ. Cf. B 329. — δαίμονι ἴσος: sc. in his superhuman strength. Cf. γ 493, φ 18. — ἐπέσσυτο κτλ.: cf. 459, 884, φ 227. — ἐπέσσυτο: for the form, see §§ 25 f, 35.

439. Cf. π 706, γ 448. — δευνά ὁμοκλήσας: with a terrible shout. A strengthened *φωνήσας*. Cf. Δ 508, Z 54. — δέ: in apod. after ὅτε. § 3 n. Cf. Δ 221. — προσέφη: sc. μὲν.

440. φράζεο: *bethink thyself*. Cf. φράσαι A 83, φράζεο, Πουλυδάμα, καὶ μοι νημερτὲς ἐνίσπες Ξ 470. — The rhyme with χάζεο may be intended, but prob. not. Cf. 3, 239, 560, Z 143. — μηδὲ: const. with ἔθελε. Cf. A 277, B 247.

441. ἴσα φρονέειν: have equal spirit, “think thyself the equal.” Cf. ἴσον ἔμοι φάσθαι καὶ ὁμοιωθῆναι ἄντην A 187. — οὐ ποτε κτλ.: cf. ἐπεὶ οὐ ποθ' ὁμοίης (i.e. much greater) ἔμμορε τιμῆς | σκηπτούχῳ βασιλεῖς A 278 f.

442. χαμαὶ κτλ.: forms but one idea, like ἐπιχθονίων (cf. ἀνθρώπων χαμαργένων Pind. Pyth. iv. 98); contrast θεοῖσιν ἐπουρανίοισι Z 129. Hence τέ has the third place in its clause; cf. βοὴν ἀγαθὴν τε Πολίτην Ω 250.

443. Cf. π 710.

444. = Π 711. — ἀλευάμενος: avoid-ing. Cf. οἴχεται εἰς ἑλα διαν, ἀλευάμενος χόλον αἰτῶν O 223, οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόμην | ὅτε

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.
 ἦ τοι τὸν Διτῷ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαιόν τε·
 αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
 450 αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον·
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισῆιά τε περὶόντα.
 δῆ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

σεῦ οὐδ' ἐτάρων ι 277 f. (Polyphemus to Odysseus).

446. Περγάμῳ: on Δ 508.—εἰν: cf. 160. For the dat. after a verb of motion, cf. 346, 370, 583; see G. 191 π. 6; H. 788.—ὅθι κτλ.: a more definite statement of the thought of the first half-verse. Cf. 791, 804, 837.

447. Διτῷ κτλ.: Apollo's mother and sister share his home. So also at Delphi.—ἰοχέαιρα: on 53.

448. ἀδύτῳ [ἄ-δυ-τον]: neut. adj. as subst., the sanctum sanctorum. Mentioned only here and in 512.—κύδαιον (κύδος): i.e. strengthened. On 906.

449. εἰδῶλον ('idol'): a wraith.—Vergil amplifies: tum dea nube cava tenuem sine viribus umbram | in faciem Aeneae—visu mirabile monstrum—| Dardaniis ornat telis clipeumque iubasque | divini adsimulat capitis, dat inania verba, | dat sine mente sonum gressusque effingit euntis: | morte obita qualis fama est volitare figuras | aut quae sopitos deludunt somnia sensus. | at primas laeta ante acies exultat imago Aen. x. 636 ff.

450. αὐτῷ: himself, i.e. in person, as contrasted with τεύχεσι in arms. § 1 h fin.—τοῖον: i.e. Αἰνείᾳ ἵκελον.

452 f. = M 425 f.—ἀμφὶ στήθεσσι: const. with βοείας.

452. βοείας (sc. ἀσπίδας): fem. adj. as subst., oxhide shields. This is the general term, with which ἀσπίδας and λαισῆια are in partitive apposition. The shields were mainly of leather, though they frequently had an outer layer of bronze. Cf., of the renowned shield of Ajax, H 220 f., quoted on 619.

453. εὐκύκλους: well-trimmed. Of the parallel rods about the edge.—λαισῆια: targes, smaller shields of rough, untanned hide, without layers of bronze. Cf. καὶ γέρεα ἔλαβον δασειῶν βοῶν ὁμοβόεια Xen. An. iv. 7. 22, (Κίλικες) λαισῆιά τε εἶχον ἄντ' ἀσπίδων, ὁμοβοέης πεποιημένα Hdt. vii. 91, (Κόλχοι) ἀσπίδας δὲ ὁμοβοείνας σμικρὰς εἶχον ib. 79.—περὶόντα: so called because of the fluttering piece of leather which hung from the targe and afforded some protection to the lower part of the bearer's body and the upper part of his legs.

454-710. The Trojans press forward, aided by Ares. Aeneas returns to the field.

454. δῆ τότε: cf. 136

- 455 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήττα,
οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”
- 460 ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρώας δὲ στίχας οὗλος Ἄρης ὥτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θεῷ, ἡγήτορι Θρηκῶν.
υἷαςι δὲ Πριάμοιο διοτρεφέεσσι κελυεν·
“ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,
465 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἧ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται;
κεῖται ἀνὴρ, ὃν τ’ ἴσον ἐτίομεν Ἑκτορι δίῳ,
Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαιο·

455 = 31.

456. οὐκ ἂν δὴ: on 32.—μάχης: ablative gen. with ἐρύσαιο, drag from the battle. This assumes Diomed's death. Cf. (εἰ δὲ) ἔλθοι τεθνηὺς καὶ μιν ἐρυσσάμεθα χάρμης P 161.

457 = 362.

458 f. = 883 f.; cf. P 601, χ 277.—σχεδόν: cominus.—χεῖρα: participial appos. with Κύπριδα.—ἐπὶ καρπῷ: at the wrist. Cf. 336 f.

459. αὐτῷ μοι: Attic ἐμαντῷ. § 24 c.—ἐπέσσυτο κτλ.: cf. 438.

460. Only once does Apollo take an active part in the battle, viz. Π 788 ff., where he strikes Patroclus with the flat of his hand. Elsewhere he satisfies himself with 'moral' aid and encouragement to the Trojans.

461. Τρώας: adj. contracted from Τρωίως.

462. Ἀκάμαντι: slain by Ajax, Z 6 ff.—Ares himself was a Thracian. Cf. (Ἄρης καὶ Φόβος φίλος υἱός) τῷ μὲν ἄρ' ἐκ Θρηκῆς Ἐφύρους μέτα

θωρήσσεσθον N 301, Gradivumque patrem, Geticis qui praesidet arvis Verg. Aen. iii. 35. So Ares withdraws to Thrace, just as Aphrodite goes to Cyprus, θ 361.—ἡγήτορι: only here, Λ 572, and κ 234, is a vowel left short before a mute and a liquid at this point of the verse.

464. Cf. Δ 338.

465. ἐς τί: to what point, how long, quousque? Equiv. to μέχρι τίνος, which appears in Homer only in τέο μέχρις Ω 128.—τί ἔτι: the ι of τί is never elided.—Ἀχαιοῖς: dat. of agent with the passive κτείνεσθαι, as with δάμασθαι Θ 244, ὑποκλονέεσθαι φ 556.

466. Cf. Δ 247.—ἧ εἰς: for the 'synzesis,' cf. 349.—ἀμφὶ πύλης: about the gates. Cf. ἔστασαν ἀμφὶ Μενoitίδῃ P 267.

467. κέται ἀνὴρ: cf. Π 558. A motive to urge the sons of Priam to vigorous action.

468 = 247.

- ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον." 470 ὡς εἰπὼν ᾤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον.
 "Ἕκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρῳ
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν."
 475 τῶν νῦν οὐ τῷ ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
 ἀλλὰ καταπτώσσουσι, κύνες ὡς ἀμφὶ λέοντα.
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνευμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἦκω.

469. φλοίσβοιο: cf. 322.—σαώσομεν: 'hortatory' subjunctive.

470-518. Sarpedon and Hector. Ares and Aeneas, who is now restored to strength.

470 = 792, Z 72, A 291, O 500, 514, 667, Π 210, 275; cf. Δ 73.—ὡς εἰπὼν: with these words.—μέμος κτλ.: might and courage.

471. ἔνθ' αὖ: on 1.—Σαρπηδὼν: leader of the Lycians. The bravest of the allies, and regarded by the Trojans as ἔρμα πόλῃος Π 549 prop of the city. His 'family-tree' is described in Z 152 ff. He led in the attack on the Achaean camp in M, and was slain by Patroclus, Π 480 ff.

472. πῇ κτλ.: a rhetorical question. Cf. πῇ δὴ συνθεσθαι τε καὶ ὄρκια βῆσεται ἡμῖν; B 339.—ἔχεσκες: for the 'iterative' formation, see § 36 b.

473. φῆς [ἐφησθα] πού: thou saidst, methinks. A gentle jest. Cf. Achilles's words, "Ἕκτορ, ἀνδρ' που ἐφης Πατροκλῆ' ἐξεναρίζων | σὼς ἔσσεσθαι X 331 f.—The 'asyndeton' shows the speaker's excitement.—ἐξέμεν: that thou wouldst keep safe. Prob. a play upon Hector's name (Keeper, Protector). § 2 c.—For the form, cf. ἐλαυνόμεν 327.

474. This verse makes ἄτερ λαῶν more definite.—γαμβροῖσι: here, sisters' husbands.

475. Possibly an allusion to the absence of Paris from the conflict.—τῶν: an adversative δέ is expected; its place is taken by νῦν.—ἰδέειν, νοῆσαι: a Homeric pair. § 1 s.—δύναμαι: for the elision of α, see § 10 a.

476. κύνες ὡς: for the order of words and the 'quantity' of the last syllable of κύνες, cf. Δ 471, 482.—ἀμφὶ λέοντα: about a lion, around which men form a circle at a distance but they do not dare attack him. Cf. ἀμφὶ δὲ τὸν γε (i.e. λέοντα) κύνες τ' ἄνδρες τε νομῆς | πολλὰ μάλ' ἰύχουσιν (shout) ἀπόπροθεν οὐδ' ἐθέλουσιν | ἄντιον ἐλθέμεναι . . . ὡς τῶν οὐ τιμι θυμὸς ἐτόλμα | ἄντιον ἐλθέμεναι Μεγελῶδου P 65 ff.

477. οἳ περ κτλ.: "who are only allies."—ἐνευμεν [ἐσμεν]: are therein, i.e. in the city, with reference to πόλιν 473. Cf. ἐγγεγάσιν Z 493.—Agamemnon says, B 130 ff., ἀλλ' ἐπικούροι | πολλέων ἐκ πολλῶν ἐγχεσπαλοὶ ἄνδρες ἐνεισιν, | οἳ με μέγα πλάζουσι καὶ οὐκ εἰώσ' ἐθέλοντα | Ἴλιον ἐκπέρσαι.

478. Sarpedon names himself as an example of the disinterested devotion

τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δυνήεντι.
 480 εὐθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἷόν,
 καὶ δὲ κτήματα πολλά, τὰ τ' ἔλδεται, ὅς κ' ἐπίδευής·
 ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 485 τῆνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρσσιν·
 μή πως, ὥς ἀψίσι λῶου ἀλόντε πανάγρου,

of the allies.—ἐπικούρος κτλ.: “though only an ally.”—ἦκω: *am come*. Only here and ν 325.

479. Cf. B 877.—Suggested by τηλόθεν 478.—τηλοῦ: *adv.* with ἐστί. Cf. 630, δὴν ἦν Z 131.—Ξάνθῳ: the Lycian Xanthus is not to be confounded with the Trojan Xanthus or Scamander, Z 4.

480 f. The thought makes prominent the sacrifice of personal interests which Sarpedon had made for the sake of the Trojans.—ἐνθα: *there*.—καὶ [κατὰ, § 11 b]: *sc.* ἔλιπον from 480. Cf. ἔρυντο δ' Ἀγαμέμνων . . . ἐν δ' Ὀδυσσεύς (*sc.* ἔρυντο) Γ 267 f.—τά τε: “the like of which.”—ὅς κτλ.: *sc.* ἦ, *whoever has them not*. Equiv. to ὅς ἐπίδευήται.—The whole second hemistich means simply “delightful,” “desirable.”

482. ἀλλὰ καὶ ὅς: “but although I have nothing to gain here, and all that is dear to me is far away,” “though I have no wrongs to avenge on the Trojans, nor any fear of them.” Cf. Achilles's words, οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἡλυθον αἰχμητῶν | δεῖρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν· | οὐ γὰρ πῶ ποτ' ἐμὰς βοὺς ἤλασαν οὐδὲ μὲν ἴππους A 152 ff.

483. ἀνδρὶ: “with my man,” in single combat.—μαχήσασθαι: *inceptive aor.*, *enter the fight*.—ἀτὰρ κτλ.: *and yet have I here, etc.* This repeats in emphatic form the thought which had been summed up in καὶ ὅς. Sarpedon contrasts his situation with Hector's.—τοῖον: *of the kind*. *Sc.* ἐστίν.

484. φέροιεν, ἄγοιεν: *cf.* the familiar ἔγειν καὶ φέρειν, *ferre et agere*, of things and living booty.

485. The two clauses, in reverse order, form an exact contrast to 482.—τῆνῃ [σὺ]: *opposed to ἐγών*.—ἔστηκας: with the notion of inactivity.—ἀτὰρ: corrects the foregoing assertion, only to heighten it by an οὐδέ *not even*.

486. ἄρσσιν: *dat. of interest*. Cf. ἀνδράσιν 779, τοὶ Δ 129.

487. μή πως κτλ.: *do not become, etc.*—ἀλόντε: *dual*, of the two parties, Hector and his men; *cf.* 485. See on Δ 407. Cf. ἀκέες ἵπποι | ἄξαν' (*breaking*) . . . λίπον ἄρματ' ἀνέκτων Π 371, since each chariot had two horses.—πανάγρου (ἐγγρα *prey*): *cf.* στεγανὸν δίκτυον, ὥς μήτε μέγαν | μήτ' οὐν νεαρῶν τιν' ὑπερτελέσαι Aesch. Ag. 345 f.

488. ἔωρ κτλ.: *cf.* αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν A 4, (Σαρπηδόνα) κἀλ-

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.
490 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."
ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
495 πᾶλλον δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχeto πάντη
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἄργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.

λεῖπες [κατέλειπες] Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι P 151, γ 271.

489. ἐκπέρσουσι: for the fut., after an apprehension expressed by μή and the subjv., cf. μή πως ἱπποὺς τε τρώεσσι . . . χάριμα δὲ τοῖς ἄλλοισιν ἔσσεσθαι Ψ 341 f., μή μιν κερτομέεσσι (mock), ἐμοὶ δ' ἔχος ἔσσεσθαι αἰὼν π 87. — ἐν ναιομένην κτλ.: cf. N 815. — ὑμήν [ὑμετέρην]: cf. σφούς Δ 302, ἁμόν Z 414. § 24 a, d.

490. τάδε πάντα: cf. Z 441. Esp. what is intimated in 487-489. — νύκτας κτλ.: a freq. verse-close. 'Night' is placed before 'day,' since the calendar day began with sunset, in Greece as among the Hebrews. Cf. 'And the evening and the morning were the first day,' Genesis i. 5. — ἡμαρ: the change from pl. to sing. has no special significance.

491. On the comparatively free relations of the allies, cf. Glaucus's words, τῷ νῦν εἰ τις ἐμοὶ Λυκίων ἐπιπέσσει ἀνδρῶν, | οἴκαδ' ἔμειν P 154 f. Sarpedon and his Lycians do not seem to have been bound by treaty, nor to be in receipt of regular pay.

492. νωλεμέως ἐχέμεν: "to stand

firm." Const. with λισσομένῳ. For the intrans. use of ἐχέμεν, cf. M 433, N 679, Ω 27. — ἀποθέσθαι: parallel to ἐχέμεν. — "Put off rebuke (such as Sarpedon had administered) by brave actions." — ἐνιπὴν: cf. Δ 402.

493. δάκε (δάκνω) φρένας: cf. θυμοδακὴς μῦθος θ 185. — Ἑκτορι: dat. of interest.

494-497 = Z 103-106, Λ 211-214.

494. Cf. Δ 419.

495. ὀξέα δοῦρε: the epithet of δοῦρε is always plural. Cf. Γ 18, Λ 43, Π 139, μ 229, χ 125. — δοῦρε: the two spears which the Homeric heroes often carried into battle. — στρατόν: sc. Τρώων.

497 = P 343. — οἱ: i.e. the Trojans, contained in στρατόν 495. — ἐλελίχθησαν: turned about, rallied. The passive is simply intrans. here; cf. φόβηθεν 498, χάρησαν 514, στρεφθέντε 575. — ἐναντίοι: cf. 12. — ἔσταν [ἔστησαν]: inceptive, as usual. — Ἀχαιῶν: for the gen. after a local adj., see G. 181 n.; H. 754 f.

498. Cf. O 312. — ἀολλέες (εἴλω): crowded, i.e. in close order. Cf. ἀλήμεναι 823.

ὥς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἁλῶας
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότ' Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 505 ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θούρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραίασεν ἐφετμάς

499. ἄχνας: Attic ἄχυρα, cf. ἀχυρμαί 502. — φορέει: frequentative, keeps bearing. — ἱεράς: sc. to Demeter. Flour is called ἀλφίτου ἱεροῦ ἀκτὴ Δ 631. — ἀλῶας (ἀλωάω): threshing-floor. These were in the open air. For the pl., cf. ὄχλων, δόματα, τόξα.

500. ἀνδρῶν: prob. limiting gen. with ἀλῶας. — λικμώντων: cf. λικμητήρας ἔρωη N 590. The threshed grain was tossed into the air by a broad shovel (πτύον N 588), doubtless against the wind. — ξανθὴ: the epithet seems to be borrowed from the ripened grain. Cf. φοινικίτε(αν) Δάματρα Pind. Ol. vi. 94 f., rubicunda Ceres Verg. Georg. i. 297, flava Ceres ib. 96, where Servius says flava propter aristarum maturitatem. But many of the divinities and heroes had blonde hair. — Δημήτηρ: mentioned also B 696, E 326, Φ 76, ε 125. She is not an important divinity in Homer. — The goddess is here said to do what men do in her service.

501. ἐπειγομένων κτλ.: i.e. the strong winds blow away the chaff.

502. ὑπολευκαίνονται: grow white below, i.e. on the ground, covered gradually with chaff. In this lies the

point of the comparison, cf. λευκοὶ γέγοντο 503.

503. ὅν: 'acc. of effect' with ἐπέπληγον. See on 361. — δι' αὐτῶν: through themselves, i.e. through their ranks.

504. πολύχαλκον: the vault of heaven was thought of as a metallic firmament. Cf. χάλκεον οὐρανὸν Iκε P 425, σιδήρεον οὐρανὸν Iκει ο 329. — ἐπέπληγον (πλήσσω): for the redup., see § 25 j.

505. ἂψ κτλ.: as they (i.e. the horses of the Trojans) mingled again in the fray. Cf. 497. — ὑπὸ κτλ.: explains the first half-verse. — ἔστρεφον: sc. ἵππους. — ἡνιοχῆες: sc. Τρώων.

506. οἱ δέ: i.e. the Trojan warriors. — μένος κτλ.: cf. Δ 447, Z 502, μένος δ' ἰθὺς φέρον αὐτῶν Π 802, ἀλλ' ἰθὺς φέρε χαλκόν T 108. — ἀμφί: const. with ἐκάλυψε. Cf. 315, Ζεὺς δ' ἐπὶ νύκτ' ὅλοην τάνυσσε (stretched) κρατερῇ ὁσμίνῃ Π 567.

507. μάχῃ: const. with ἀρήγων. Cf. καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν A 521.

508. ἐφετμάς (ἐφήμι): cf. 456 f.

509. χρυσαόρον: of golden sword. Cf. O 256. Besides bow and quiver,

Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 510 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν,
 515 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 καὶ μένος ἐσθλὸν ἔχοντα· μετᾱλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανῖα.
 τοὺς δ' Αἴαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
 520 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ

Apollo wore a sword, like the Homeric heroes. The gleaming gold was borrowed from the sunbeams.—ἀνώγειν [ἡνώγει]: cf. 455 f. But Ares was busy with this work at 461, and nothing is said there of the departure of Athena as a motive for his action.

510. θυμὸν ἐγείραι: cf. 496, 517, δ (i.e. Zeus) σφισιν αἰὲν ἔγειρε μένος μέγα O 504.—ἶδε [εἶδε]: sc. Ἀπόλλων.

511. οἰχομένην: when? On 418.—Δαναοῖσιν: dat. with πέλεν ἀρηγών (which is distinguished by its accent from ἀρήγων 507). On Δ 7.

512. αὐτός: i.e. Apollo, as contrasted with his instructions to Ares.—μάλα πίνος: with reference to the votive offerings and other treasures stored there. An allusion to the wealth of the temple of Apollo at Delphi, is found in I 404 f.—ἀδύτοιο: on 448.

513. ποιμένι: for the dat., cf. Ἑκτορι 493.

514. μεθίστατο: stepped into the midst. Cf. παρίστατο 570, Δ 212.—

χάρησαν: for the aor. pass. as mid., cf. ἐλελιχθησαν 497.

515 = H 308.—ζῶν κτλ.: "safe and sound."

516. μετᾱλλησαν ('metal'): sc. μίν, about his rescue.—γε μίν: equiv. to μέντοι, and takes the place of a conjunction. § 2 m.—οὐ τι: at the close of the verse since, for emphasis, the verb is placed at the head of the clause.

517. πόνος: toil of war. On Δ 374.—ἄλλος: something else, sc. than curiosity. In appos. with πόνος.—ἀργυρότοξος: the epithet serves as a proper name. Cf. γλαυκῶπις ν 389, ἡριγένεια χ 197.—ἔγειρεν: but without leaving his position on the Pergamos; cf. 460.

518. Ἔρις κτλ.: cf. Δ 440.

519-589. The Achaeans hold their ground. Achievements of Agamemnon, Aeneas, and Antilochus.

519. τοὺς δέ: but those. Made definite by Δαναοὺς 520.

520. αὐτοί: "without urging." Contrasted with ὤτρυνον at the beginning of the verse.

οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσω
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 525 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιόεντα
 πνοιῇσιν λιγυρῇσι διασκιδναῖσιν ἄέντες·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
 Ἀτρεΐδης δ' ἂν ὅμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 530 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,

521. βίας: cf. βίας ἀνέμων ἀλείνων Π 213. — ἰωκάς: onsets.

522. νεφέλῃσιν: clouds often hang for days about a mountain summit. The point of comparison is in the steadfast persistence of clouds and men. — Κρονίων: as νεφεληγερέτης. Cf. Δ 30.

523. νηνεμῆς: in a calm, explained by ὅφρ' εὖδῃσι κτλ. below. Temporal gen. (not freq. in Homer); cf. νυκτός ν 278, ἡοῦς Θ 525. G. 179. 1; H. 759. — ἐπ' ἀκροπόλοισιν κτλ.: cf. τ 205.

524. ἀτρέμας: motionless. Made more definite by the following clause. — εὖδῃσι: cf. (Zeus) κοιμήσας δ' ἀνέμους M 281, (ἀνέμους Ζεὺς) ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας ε 384, 'As when from mountain-tops the dusky clouds | Ascending while the north wind sleeps, Milton, *Par. Lost* ii. 488 f. — ἔστησεν, on which this depends, is 'gnomic,' and thus syntactically equiv. to a present. — ἄλλων: not attrib. with ἀνέμων, but the latter is added in apposition. See on μήτηρ 313.

525. ζαχρειῶν: fiercely driving. — τίς: for the 'quantity,' see on Δ 274;

cf. Ψ 133, 366. — σκιόεντα: shadowy. Epithet of mountains, in A 157.

526. ἄέντες (ἤημι): explanatory of πνοιῇσιν, and equiv. to πνέοντες. Cf. δίσκοισιν τέρποντο καὶ αἰγανέριον (hunting-spears) ἰέντες δ 626, κήδεσιν (griefs) τερωμέθα . . . μνωμένω ο 399 f., τῆς αὐτῆς ἑνὸς ἀγγελίης, ἐρέοντε γυναικί π 334.

527 = O 622. — ἔμπεδον: the point of comparison. Cf. ἀτρέμας 524.

528. Cf. Γ 449. — ὦ' ὅμιλον: cf. 334; on Δ 209. — ἐφοίτα: cf. 595. — πολλὰ: cf. 358; on Δ 229.

529. Cf. O 561. — ὦ φίλοι κτλ.: cf. Z 112. — ἀνέρες ἔστε: far better than ἀνδρεῖοι ἔστε! — ἦτορ ἔλεσθε: only here. But cf. ἄλκιμον ἦτορ ἔχων Π 209, αἰδῶ θέσθ' ἐνὶ θυμῷ O 561, ἀλλὰ μέγαν ποιεῖσθε καὶ ἄλκιμον ἐν φρεσὶ θυμόν Tyrtæus viii. 17.

530–532 = O 562–564. Cf. μέχρις τεῦ κατάκεισθε; κόνι' ἄλκιμον ἔξετε θυμόν, | ὦ νέοι; οὐδ' αἰδεῖσθ' ἀμφιπερικτίονας; Callinus i. 1 f.

531. αἰδομένων κτλ.: partitive gen., "of men filled with due sense of honor." — 'Asyndeton,' since this verse supplies a motive for 530. —

φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."

ἥ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἔταρον μεγαθύμου, Δηικόωντα

535 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσω

τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων.

ἥ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,

νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.

540 δοῦπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

νῆε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατήρ μὲν ἔναιεν ἐυκτιμένη ἐνὶ Φηρῇ

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

545 Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης,

πέφναι (φόνος): are slain, lie dead.
Cf. δέδοτο 387.

532. φευγόντων: from those who flee. Ablative gen. of source with ὄρνυται. — ἀλκή: strength for defence. — Cf. Δ 245.

533. δουρὶ: either acc. or dat. may be used with ἀκόντισε. Cf. Δ 496. — πρόμον: equiv. to πρόμαχον. Const. as attrib. adj. with ἄνδρα. Cf. ἄνδρες στρατηγοί, κτλ.

534. Αἰνείω: for the form, see § 16 c.

535. ὁμῶς: equiv. to ὁμοίως. Followed by a 'dat. of likeness.'

536. θοός: on 430. — ἔσκε [ἦν]: for the iterative formation, cf. 472. — μετὰ κτλ.: explains θοός. — μάχεσθαι: acc. of specification. Cf. Z 460.

537. ῥά: marks this verse as a repetition of 533. On Δ 459.

538 = P 518, ω 524; cf. Δ 138. — αἶσατο: the preceding hiatus is justified by the Bucolic diaeresis. Cf. 542.

539 = P 519. — νειαίρη (νέος?): for the fem. ending, cf. ἰοχέαιρα 447. — ζωστήρος: on Δ 132. — ἔλασεν: sc. Ἀγαμέμνων. Cf. 41.

540. See on Δ 504.

541. ἐνθ' αὖτε: cf. 471.

542. These chieftains are not mentioned in the 'Catalogue of the Ships.' — Cf. ἐς Φηρὰς δ' ἱκοντο (sc. Τηλέμαχος καὶ Νεστορίδης Πεισίστρατος) Διοκλῆος ποτὶ δῶμα, | νῆος Ὀρσιλόχου, τὸν Ἀλφειὸς τέκε παῖδα γ 488 f.

543. Φηρῇ: the modern Kalamata, at the head of the Messenian Gulf. Called Φηραὶ in γ 488; see § 19 j.

544. ἀφνειὸς βιότοιο: cf. Z 14. The gen. is 'after an adj. of fulness.' Cf. dives opum Verg. Aen. i. 14. G. 180. 1; H. 753 c. — γένος: acc. of specification; by birth. Cf. 896.

545. Ἀλφειοῦ: in appos. with ποταμοῖο. See on 313. — The well-known river which flows from Arcadia, through Elis, past Olympia. — εἰρὺ: cognate acc. as adverb.

ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἀνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης ἐν εἰδότε πάσης.
 550 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·

546. πολέεσσι: πολλοῖς. § 20 f.
 — ἀνδρεσσιν [ἀνδράσιν]: dat. of interest with ἀνακτα, as often with ἀνάσσω. Cf. Πυθοδώρου ἄρχοντος Ἀθηναίοις Thuc. ii. 2. 6, Δαμοφίλου ἄρχοντος Βοιωτοῖς Causer *Delectus Ins. Graec.* 294.

547. ἄρα: seems to refer to νῆε Διοκλῆος 542. — Διοκλῆα: for a short vowel lengthened before the stem of μέγα (72 times in Homer), cf. 27; see § 41 k, l.

548. διδυμάονε: cf. δίδυμοι.

549. Ὀρσίλοχος: the Greek grandson of all times was wont to be named for his grandfather. Cf. Cimon, Miltiades, Cimon, Miltiades; Niceratus, Nicias, Niceratus. — μάχης κτλ.: cf. 11.

550. ἠβήσαντε: "coming to the vigor of youthful manhood."

551. εὐπωλον: on 102.

552. Cf. Achilles's words, ἀλλὰ σοί, ὦ μέγ' ἀναΐδης, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς, | τίμην ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα A 158 f. — τίμην: retribution, satisfaction, esp. the return of

Helen and of the treasures which were carried away by Paris.

553. τὼ δέ: repeats the pron. of τὼ μὲν 550, marking the identity of the fate of both. — τέλος θανάτοιο: a periphrasis for θάνατος. Cf. Γ 309. Distinguish φάνη βιότοιο τελευτή H 104.

554. οἷω κτλ.: "these two like young lions." τῷ seems to point forward to λέοντε. — κορυφῇσιν: local. Cf. τάρφεσιν 555.

555. ἐτραφέτην: intrans., grew up. — ὑπὸ μητρὶ: "under their mother's protection and care." — βαθείης κτλ.: cf. O 606.

556. τὼ μὲν ἄρα: corresponds to the like beginning of 550.

557. σταθμοὺς κτλ.: cf. 138 ff., οἷμα λέοντος ἔχων, ὅς τε σταθμοὺς κερατίζων | ἐβλητο πρὸς στήθος Π 752 f. — καὶ αὐτῷ: themselves also, even as the flocks have been destroyed by them.

558. ἐν παλάμῃσι: "at the hands." Cf. 564. — κατέκταθεν (κτείνω): gnomic aorist. This is the point of comparison; cf. καππεσέτην 560.

τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 560 καππεσέτην ἐλάτρησιν ἐοικότες ὑψηλῆσιν.
 τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 565 τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφῆλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὄξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,

559. τοίῳ: as such fearless fighters. Emphatic. — χεῖρεσσιν [χερσὶν] ὑπο: on Δ 479.

560. καππεσέτην (πίπτω): for the 'apocope,' cf. καρρέουσα 424. — ἐλάτρησιν κτλ.: a new comparison is added. § 2 c. This indicates the stature, and the fall at full length. Cf. Δ 482, ὃ δ' αὖτ' ἔπεσεν μελίη (ash-tree) αἶς, | ἣ τ' ὄρεος κορυφῇ κτλ. N 178 f., ἤριπε δ', ὡς δτε τις δρυς ἤριπεν ἢ ἀχερωῖς (white poplar) | ἥε πίτυς βλωθρή (slender pine), τήν τ' οὐρεσι τέκτονες ἄνδρες | ἐξέταμον πελέκεσσι N 389 ff., ὡς δ' δθ' ὑπὸ πηγῆς πατρὸς Διὸς ἐξερίσθη δρυς E 414, concidit ut quondam cava concidit aut Erymantho | aut Ida in magna radicibus eruta pinus Verg. Aen. v. 448 f.

561. Cf. 610, P 346. — ἀρηίφιλος: cf. Δ 150. This epithet is applied 21 times to Μενέλαος, forming a convenient verse-close. § 40 d.

562 = Δ 495.

563. δέ: introduces an explanation. On 505. — τοῦ: const. with μένος.

564. τὰ φρονέων: with this thought, this design. Cf. I 493, O 603, P 225.

— Followed by a final clause, as K 491. — χερσὶν κτλ.: i.e. ὑπὸ χερσὶν Αἰνείαιο. Cf. 559, χερσὶν ὑπ' Ἀργείων φθιμένος Θ 359, χερσὶν ὑπ' Αἴαντος θανέειν O 289, Τηλεμάχου ὑπὸ χερσὶ σ 156.

565. Cf. N 400, P 653. — Ἀντίλοχος: on Δ 457.

566. περὶ γὰρ κτλ.: always in the same position in the verse. — ποιμένι κτλ.: dat. of the object for which fear is felt. Cf. περὶ γὰρ διέ νηυσὶν Ἀχαιῶν I 433, comitique onerique timentem Verg. Aen. ii. 729.

567. μή τι πάθοι: "lest something befall him." Euphemism. — μέγα: adv. with ἀποσφῆλειε. — σφῆς: only here. — ἀποσφῆλειε (σφάλλω) κτλ.: "lest their toil (their expedition) should be rendered vain by the death of Menelaus, on which the Greeks would return." Cf. Δ 170–175. — The personal const. is natural in view of the close connexion of the two clauses of the verse.

568. τῷ: i.e. Menelaus and Aeneas. — δῆ: const. with ἐχέτην, marking the situation in which Antilochus found the two. — χεῖρας: cf. 506. — ὄξυόεντα: cf. 50.

570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.

Αἰνείας δ' οὐ μέινε, θοός περ ἔων πολεμιστής,
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
τῷ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
575 αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
ἄρχον Παφλαγόνων μεγαθύμων ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
έστεῶτ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·

580 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,
έσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,

570. ποιμένι κτλ.: i.e. Menelaus, as 566.

571. Cf. O 585, where, curiously, Ἀντίλοχος takes the place of Αἰνείας.

572. παρὰ κτλ.: cf. P 721.

573. οἱ δ': i.e. Menelaus and Antilochus. — νεκροὺς: i.e. νῆε Διοκλῆος. — μετὰ λαόν: into the midst of the soldiery. Cf. 324, 589, H 306, Θ 76.

574. τῷ μὲν κτλ.: so these two unfortunate men. — δειλός: cf. ψυχὴ Πατροκλῆος δειλοῖο Ψ 65, τῶν δειλῶν ἐτάρων οἱ θάνον ἐν πεδίῳ: 65 f.

575. στρεφθέντες: conversi. As Menelaus and Antilochus dragged the corpses into the Greek ranks, they had turned their backs to the Trojans. — For the passive, see on 497. — μαχέσθην: "were continuing the conflict."

576. Πυλαιμένεα: cf. Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λᾶσιον κῆρ B 861. The 'ultima' is treated as long, before the verse-pause. § 41 p. — ἐλέτην: slew. Cf. 50. Both Greek warriors, standing side by side (570), threw their spears at the same time. The one hit Pylæmenes, and the

other hit the charioteer. — This passage is inconsistent with N 658 f., where Pylæmenes is alive and follows the corpse of his son from the battlefield.

579. ὄπτεῶτα: prob. not on his chariot, since the emphatic position of the partic. seems explained only by the contrast between the chieftain and his charioteer. On 581. — νύξε: cf. 46. Coincident with τυχήσας hitting. — τυχήσας: with κατὰ (κληῖδα), as M 189; cf. 98, οἷησε τυχὼν κατὰ δεξιὸν ἄμον τ 452. Elsewhere used absolutely.

580. Μύδωνα: a Pæonian 'homonym' is slain by Achilles, § 209. — ἡνίοχον: adjectival, rein-holding, as Θ 119, M 111, N 386. — The preceding diaeresis, after the third foot, is not disliked when the third foot has a distinct caesura. § 40 l.

581. Ἀτυμνιάδην: his father Ἀτῆμιος is to be distinguished from his Lycian 'homonym', slain by Antilochus Π 317. — ὃ δ' κτλ.: equiv. to ὑποστρέφοντα. Pylæmenes seems to have been separated from his chariot,

χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἥνία λευκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσῃν,
 585 αὐτὰρ ὁ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαυτε χαμαὶ βάλον ἐν κονίῃσιν,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 590 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραὶ· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐννώ,
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,

but now to have summoned it in order to flee, like Aeneas, 571. But as the charioteer was about turning, he was slain.

582. *χερμαδίῳ*: cf. 302.—*ἀγκῶνα μέσον*: in partitive appos. with *Μέδωνα*.—*τυχὼν*: on Δ 106. Much like *τυχήσας* 579.

583. *λευκὰ ἐλέφαντι*: the leather reins were adorned with thin plates of ivory. Cf. Δ 142.—*ἐν κονίῃσιν*: a more definite statement of *χαμαί*.—For the 'dat. of rest' see on 446. Cf. Δ 482.

584. *κόρσῃν* [*κόρρην*]: cf. Δ 502.

585 = N 399 (part of a similar achievement of the same Antilochus); cf. Π 743.

586. *κύμβαχος*: pred., "head-foremost." Explained by the second half-verse.

587. *ἐστήκει*: remained standing. His head and shoulders were fixed in the sand, while his feet leaned against the chariot.—*τύχε*: happened upon, i.e. fell upon.—*ἀμάθοιο*: partitive genitive. Aristarchus distinguished

ἑμᾶθος sand of the plain from *ψέμαθος* sand of the shore.

588. *πλήξαυτε*: striking him with their hoofs, as Antilochus lashed them and drove them away, 589.

589. *ἵμας*: cf. *ἵμας*, *ἱμάσθη*.

590–626. *Hector and Ares approach. Diomed withdraws. Ajax.*

590 f. = Δ 343 f.—*τοὺς*: i.e. Menelaus and Antilochus.—*κατὰ στίχας*: along the ranks, i.e. as they appeared here and there in the line.—*αὐτοὺς*: opposed to *στρατός* which is implied in *κατὰ στίχας*.

591. *κεκληγῶς*: such perfs. of 'verbs signifying to make a noise' seem 'never to have expressed completed action.' H. 849 b.—*ἅμα εἶποντο*: cf. 551.

592. *Ἄρης*: of course in the form of a mortal. Cf. 604.—*Ἐννώ*: cf. 333.

593. *ἔχουσα*: holding, wielding.—*κυδοιμὸν*: tumult. Apparently thought of as a weapon or shield, like the aegis of Zeus.—*ἀναιδέα*: on Δ 521.

594. *ἐνώμα*: a partic. is expected, which should correspond to *ἥ μὲν*

595 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὀπισθεν.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 600 ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ.
 "ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὅς λαιγὸν ἄμυνει.
 καὶ νῦν οἱ πάρα κέως Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 605 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω

ἔχουσα 593. For the transition to the finite const., see § 1 e.

595. φοῖτα: sc. Ἄρης.

596 = Δ 345. — ῥίγησε: sc. because he must yield before Ares. Cf. 127 ff. — Nothing more is said here about Menelaus and Antilochus, against whom Hector seems to have gone. Cf. 590.

597. ἀπάλαμνος: without device (παλάμη), helpless. Equiv. to ἀμήχανος. Pred. after στήῃ. — πεδίοιο: cf. Δ 244.

598. στήῃ [στῆ]: stops. — ἐπὶ: at, on the bank. — ὠκυρόῳ: cf. 88. — For the ρ not doubled in composition, cf. ἐρεξε 873.

599. ἀφρῷ: with foam. Const. with μορμύροντα. Cf. ῥόδος Ὀκεανοῖο | ἀφρῷ μορμύρων ῥέεν Σ 402 f., (Σκάμανδρος) μορμύρων ἀφρῷ τε καὶ αἵματι καὶ νεκύεσσιν Φ 325. — ἰδὼν: gives the cause of στήῃ. The traveller sees the impossibility of advancing. — ἀνὰ κτλ.: an independent addition. Cf. Z 509 f., B 148, I 324, γ 497, X 94. — This gnomic aor. contains the point of comparison. — ὀπίσσω: repeats the idea of ἀνὰ.

601. οἷον: neut. cognate acc., with

δή, introducing an exclamation of vexation. G. 155; H. 1001 a. "How we have been wont to admire Hector, and say" etc. Cf. (Ζεῦ πάτερ) οἷον δὴ ἄνδρεςσι χαρίζεαι ὕβριστήσιν N 633, (Ἑκτορ) οἷον δὴ Μενέλαον ὑπέτρεσας P 587, ὦ πόποι, οἷον δὴ νῦν θεοὺς βροτοὶ αἰτιώωνται α 32.

602 = Π 493, X 289. — αἰχμητὴν: on κορυστὴν Δ 457. The spearman is tacitly contrasted with the bowman, who required less strength, courage, and presence of mind.

603. Cf. γ 98. — δέ: adversative. "But he well may be fearless since at least one (εἰς γε)" etc. Cf. Δ 129, 390, δ Ἀχιλεῦ, περὶ μὲν κρατεῖς . . . αἰεὶ γάρ τοι ἄμυνουσιν θεοὶ αὐτοῖ Φ 214 f. — πάρα: πᾶρεστι. § 37 c a.

604. καὶ νῦν: on Δ 12. — κείνος: equiv. to ἐκεῖ there. Cf. δε 175, γ 391. — ἐοικώς: Ares had assumed the form of Acamas, cf. 462; but Diomed had received from Athena the power to distinguish the gods.

605. πρὸς Τρῶας κτλ.: "retreat, but keep your face toward the foe," that the Achaeans might not seem to flee. Cf. ἐπὶ πόδα ἀνεχώρουν Xen. An.

εἵκετε, μηδὲ θεοῖς μυνεαινέμεν ἱφί μάχεσθαι.”
 ὡς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλῳν τε.
 610 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφίον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶ
 ναίει πολυκτῆμων πολυλήϊος, ἀλλὰ ἐ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳν τε καὶ υἱας.
 615 τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δοῦπήσεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὀξέα παμφανώοντα· σάκος δ' ἀνεδέξατο πολλά.

v. 2. 32. Contrasted with προτροπῶν φοβέοντο Π 304; cf. 700 f.

606. μυνεαινέμεν: inf. as imperative.

607. αὐτῶν: i.e. Ἀχαιῶν.

608. εἰδότε: without the usual prefixed ἐβ. Cf. δύο κύνας εἰδότε θήρης K 360, εἰδὼς πυγμαχίης Ψ 665. For the fg. gen., cf. also 549.

609. Cf. 160. — Μενέσθην κτλ.: only here.

610. τῷ δὲ κτλ.: cf. 561. — μέγας κτλ.: cf. M 364, N 321, Ξ 409, etc.

611 = Δ 496.

612. Ἀμφίον: to be distinguished from his 'homonymous' countryman, B 830. — υἱόν: for the short penult, cf. Δ 473. — Παισῶ: near Lampsacus. Cf. τραπόμενος πρὸς τὰς ἐν Ἑλλησπόντῳ πόλιν εἶπε μὲν Δάρδανον, εἶπε δὲ Ἀβυδὸν τε καὶ Περκάτην καὶ Λάμψακον καὶ Παισῶν Hdt. v. 117. The form is Ἀπαισῶς in B 828.

613. πολυκτῆμων: rich in flocks and herds. — For the lack of conjunc-

tion, cf. 194, 295, 639, A 99. § 1 o. — πολυλήϊος: rich in fields of grain. Cf. ἀλήϊος I 125, βαθυλήϊον Σ 550. — μοῖρα: "his fate," which was recognized after the event. Cf. 83, 629, Δ 517, T 87, φ 83.

614. ἦγε: cf. κῆρες γὰρ ἔγον μέλαρος θανάτῳ B 834. — μετὰ: "to."

615. Cf. P 578. — ζωστήρα: on Δ 132.

616. νειαίρῃ: cf. 539. — πάγῃ: cf. Δ 185. — δολιχόσκιον: cf. Γ 346.

617. δοῦπήσεν κτλ.: cf. 540.

618. τεύχεα κτλ.: cf. Z 70 f., O 583. — ἐπὶ ἔχεναν: showered upon. On ἰοχέαιρα 53. Cf. telorum effundere contra | omne genus Teucri Verg. Aen. ix. 609 f.

619. σάκος: this renowned shield of Ajax (from which his son was named Εὐρυσάκης) is described H 219 ff.: Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥντε πύργον, | χάλκεον, ἑπταβόειον, δ' οἱ Τυχίος κάμε τεύχεων, | σκυτοτόμων (workers in leather) δ' ἄριστος

620 αὐτὰρ ὁ λαὸς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσας· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δείσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἱ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχ' ἔχοντες,
 625 οἱ ἑ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμῃν·
 Τληπόλεμον δ' Ἡρακλεῖδην ἦν τε μέγαν τε
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 630 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·

“Τλη ἐνὶ οἰκίᾳ ναίων· | ὅς οἱ ἐποίησεν
 σάκος αἰδὼν ἐπαβόειον | ταύρων (ατρε-
 φέων (well-fed) ἐπὶ δ' ὄγδοον ἤλαθε
 χαλκόν.

620. λαὸς πρόσβας: “setting his
 foot upon him.” Cf. Z 65, δόρυ
 χάλκεον ἐξ ὠτειλῆς | εἴρουσε (drew),
 λαὸς πρόσβας Π 862 f. — λαῖ: on γνύξ
 68.

621 f. = N 510 f.; cf. Δ 530 ff. —
 ἄλλα: τεύχεα follows, after the verse-
 pause, in apposition. Cf. 709 f., ἐκτο-
 θεν (apart from) ἄλλων | μνηστήρων α
 132 f., ἐνθα περ ἄλλα | ἔγχ' Ὀδυσσεύος
 ἵστατο α 128 f.

622. ὦμοιιν: for the ‘quantity’ of
 the ultima, cf. Ἰπποῖν 13.

623. ὃ γ': emphatic repetition of
 the subj.; “he feared—he did!”
 Cf. A 97, α 4, multum ille et
 terris iactatus et alto Verg.
 Aen. i. 3. — ἀμφίβασιν Τρώων (sc. νε-
 κροῦ): equiv. to τοὺς ἀμφιβαίνοντας
 Τρῶας. Cf. 299, Δ 532, (Ἀκάμας)
 ἀμφὶ κασιγνήτῳ βεβαῶς Ξ 477. Ajax
 feared the vigorous action of the

Trojans in defense of the fallen
 warrior. — ἀγερῶχων: “brave in bat-
 tle.”

624. ἔγχ' ἔχοντες: “with out-
 stretched spears.” Cf. Δ 533. — This
 verse is half-parenthetical, serving as
 another adj. to Τρώων 623. The rel.
 clause of 625 carries further the prin-
 cipal action.

625 f. = Δ 534 f.

627–678. Tlepolemus slain by Sar-
 pedon. Seven Lycians slain by Ody-
 seus.

627 = 84.

628 = B 653.

629. ὦρσεν ἐπὶ: cf. 765. — ἐπὶ:
 upon, against. — μοῖρα κτλ.: on 613.

630 = 14, 850, etc.

631. υἱωνός: i.e. Heracles's son
 Tlepolemus.

632. Cf. 276, N 306, π 460, ρ 74. —
 τόν: i.e. Sarpedon. — καί: also. Not
 found directly after the formula, 630;
 cf. Z 122, T 177, etc. — πρὸς ἔειπεν:
 for the two accs., τὸν and μῦθον, cf.
 329, 689.

“Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
 635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλ' οἷόν τινά φασι βίην Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 640 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.

633 f. “Why should you come here to play the coward?”—*ἐόντι*: thrown with *ἐνθάδε* by the rhythm of the verse. “Now that you are here in the Troad.” Cf. *ἐλθόντ' ἐκ Λυκίης* 645.—This participial clause stands in an adversative relation to the principal thought, since ‘coming to Troy’ is equiv. to ‘coming to fight’; while *μάχης* κτλ. is pred. with *πτώσσειν*.—*ἀδαήμονι*: const. with *τοί* above.

635. *ψευδόμενοι*: pred., as *liars*, falsely. “Men lie when they say.”—*Διὸς* κτλ.: cf. 733, 115, Z 312.

636. *ἐπεὶ*: refers to *ψευδόμενοι*.—*πολλόν* [*πολύ*]: adv. acc.,—originally of ‘extent of space.’ Cf. Z 479.—*ἀνδρῶν*: ablative gen. after a verb of ‘want.’

637. *Διὸς*: gen. with *ἐξ* in the fg. verb. Cf. Z 100.—*ἐπὶ*: in the time of. Cf. τὸ πρὶν ἐπ' εἰρήνης X 156.—*προτέρων*: on Δ 308.

638. *ἀλλά*: marks the contrast to Sarpedon.—*οἷόν τινά*: exclamation of admiration. Cf. 601, ἀλλ' οἷον τόδ' ἔρεξε δ 242, λ 519.—“But what a man was Heracles!”—*οἷον*: masc. in

spite of the fem. *βίην*. § 2 s.—*βίην* κτλ.: on Δ 386.

639. *εἶναι*: corresponds to the impf. (*οἶός τις ἦν Ἡρακλῆς*) of dir. discourse. Cf. ἄλλον δ' ἄλλη ἔειδε πόλιν κεραΐζομεν αἰπὴν (*lofty*) θ 516, 181.—*θρασυμέμνονα* κτλ.: cf. λ 267.—*θυμολέοντα*: *Cœur de Lion*.

640. *ἐνέχ' ἵππων*: Laomedon had promised to Heracles the horses which Zeus had given to Tros (265 ff.), as a reward for the rescue of his daughter Hesione from a sea-monster. Heracles slew the monster, and, when the king failed to make good his word, sacked Troy. Then he gave Hesione as a *γέρας* to his comrade Telamon, to whom she bore Teucer (Z 31). Cf. 648 ff., τ 145 ff.

641. *οἷης*: only.—*παυροτέροισι*: sc. than Sarpedon.

642. *χήρωσε* (*χήρα*): cf. tam multis viduasset civibus urbem Verg. *Aen.* viii. 571.

643. *σοί*: contrasted with Heracles.—*κακός*: cowardly.—*ἀποφθινύθουσι*: sc. through Sarpedon's worthlessness. A contrast to the success of Heracles.

οὐδέ τί σε Τρώεσσι νόιομαι ἄλκαρ ἔσεσθαι
 645 ἔλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."
 τὸν δ' αὖ Σαρπηδῶν Λυκίων ἀγὸς ἀντίον ἦνδα·
 "Τληπόλεμ', ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 650 ὃς ρά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μῦθω,
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀίδι κλυτοπόλῳ."

644. οὐδέ τι: and not at all, nor by any means.—σε: const. closely with ἔλθόντ' ἐκ Λυκίης. "Thy coming from Lycia."

645. εἰ μάλα κτλ.: cf. A 178. Physical strength alone could not compensate for the lack of courage.

646. Cf. δύναι δόμον Ἀϊδος εἰσω Γ 322, θάπτε με στῆτι τάχιστα· πύλας Ἀΐδαο περήσω Ψ 71, ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν I 312. Hades was preëminently the 'gate-keeper' (πυλῶρος); cf. Θ 367.

647. Cf. 217.

648. κείνος: i.e. Heracles.

649. "Laomedon's fault and folly gave the victory to Heracles."—ἀνέρος: the man. Explained by ἀγαυοῦ Λαομέδοντος. On 313, Δ 194.—ἀφραδίῃσιν: dat. of cause. Cf. παρέδραμεν ἀφραδίῃσιν K 350, τρίς δ' ἔκπινεν ἀφραδίῃσιν ι 361. For the pl., cf. Δ 409.

650. εὖ ἔρξαντα: concessive.—κακῶ: harsh, offensive. Cf. ἀλλὰ κακὸς ἀφίει A 25.—ἠνίπαπε κτλ.: cf. B 245, Γ 427, υ 17, 303. Laomedon scolded when he was reminded of his promise to give the horses.—ἠνίπαπε (ἐνίπτω): for the redup., see § 25 k.

651. οὐδ' ἀπέδωκε: nor did he give as was due. The ἀπό implies a debt, an obligation. Thus ἀπαγγέλλω is carry a message where it belongs; ἀποφέρω is deliver as required. Cf. reddo, reporto.—The following half-verse strengthens the idea of indebtedness, since τηλόθεν emphasizes the trouble taken by Heracles to perform the service for Laomedon. Cf. 478.

652-654 = Λ 443-445.—Reply to 643 ff.—σοὶ δέ: in contrast to κείνος 648,—though with a reference to σοὶ 643.—ἐγὼ φημι: refers to νόιομαι 644, and asserts more strenuously than that.—Obs. the repetition and prominence of ἐγώ, ἐμέθεν [ἐμοῦ], ἐμῶ, ἐμοί. See on 812.—ἐνθάδε: "here, before Troy."

653. τεύξεσθαι: will befall, "will be thine." Const. with σοί.—ὑπὸ δουρί: cf. Δ 479.—δαμέντα: const. with σε, implied in σοί, as subj. of δώσειν. For the form, cf. δμηθέντα 646. § 33 f.

654. Cf. Π 625.—εὖχος: glory. Cf. εὖχομαι, εὖχολή Δ 450.—δώσειν: has two heterogeneous objects. Cf. ἔγχεα καὶ μένε' ἀνδρῶν Δ 447.—κλυτοπόλῳ: with glorious horses. Why Hades

- 655 ὡς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλιον ἔγχος
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
 660 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχρ' μακρῷ
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέω ἐγχριμφθεῖσα, πατήρ δ' ἔτι λοιγὸν ἄμυνεν.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 665 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν,
 μηροῦ ἑξερύσαι δόρυ μείλιον, ὄφρ' ἐπιβαίη,

should be represented with a chariot (hardly one in which he might convey the dead), has not been clearly made out.

656. τῶν μὲν: Sarpedon, too, had raised his lance at the last threatening words.—ἀμαρτῇ: at the same time.

657. ἤϊξαν (ἀίσσω): pl. verb with neut. subj., as freq.—ὁ μὲν: for the asyndeton, cf. Δ 491.

658. διαμπερὲς (διὰ, ἀνὰ, περὶ): cf. 284.—ἦλθε: for the personification in this, in *ἦλθεν*, and in 661, see on Δ 125.—ἀλεγεινή: painful, i.e. pain-causing; cf. *δακρύνοντα* 737. Only here as epithet of αἰχμή. Cf. *πικρός* 99.

659 = N 580, X 466.—κατ' ὀφθαλμῶν: down over the eyes. Cf. 696.—νύξ κτλ.: on Δ 461.

660. ἄρα: seems to mark a transition.

661. βεβλήκειν: on 696, Δ 492. For the final ν, cf. Δ 301.—διέσσυτο (*διεσεύω*): rushed through, sc. μηροῦ. For the form, cf. *ἐπέσσυτο* 438.—μαιμώωσα: eagerly. Cf. O 542.

662. ὅστέω κτλ.: drawing near to the bone, i.e. grazing it, and not checked by it.—πατήρ: i.e. Zeus. Cf. 635, Z 198 f. Sarpedon is the only warrior before Troy who is Zeus's own son. The later generations of men were further removed from the gods.—ἔτι: still, now as before. Sarpedon was to fall four days later, slain by Patroclus. Cf. Π 502 ff.—For a similar intimation of the future, cf. 674 f., 686 ff., M 402 f.

663 = 692.—μὲν: correl. with δέ 668.—ἄρα: so, as a result of the preceding act.

665. ἐλκόμενον: dragging after him. Const. with δόρυ.—τὸ μὲν: while this. Explained by the fg. inf. *ἐξερύσαι*. Cf. τὰ 564, τὸ γὰρ μένε μῆτις τὰ Ζεύς, | νῆες καιομένης σέλας (*blaze*) ὀφθαλμοῖσιν ἰδέσθαι O 599 f., τό μιν οὐ ποτε ἔλπετο θυμῷ | τεθνάμεν P 404 f.—ἐπεφράσατο (*ἐπιφράζω*) κτλ.: noticed and thought of. Synonymous. § 1 s. Cf. θ 94, 533.

666. ἐξερύσαι: this is not done until 694.—ὄφρ' ἐπιβαίη: "that he might get upon his feet," sc. to walk,

σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 670 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἧ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μόρσιμον ἦεν
 675 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῷ·
 τῷ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε

instead of being carried. Cf. οὐδέ πη εἶχον | οὐτε στηρίζαι ποσὶν ἔμπεδον οὐτ' ἐπιβῆναι μ 433 f.

667. σπενδόντων: "since they were in eager haste." In later Greek this would be construed as gen. abs., but here (as the const. of the gen. abs. is not fully developed in Homer, § 3, e, f) it is prob. equiv. to Attic τῶν σπενδόντων, partitive gen. with οὐ τις 665.—πόνον: cf. 517.—ἀμφιέποντες: busy about him. Sarpedon's comrades were obliged to shield him and themselves from attack, while carrying him from the field.

669. νόησε: sc. that Sarpedon was borne from the conflict.

670. τλήμονα: daring. Cf. ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναϊ δμῖλον | Τρώων· αἶετ γὰρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα K 231 f., ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἄνθρωπος (i.e. Ὀδυσσεύς) δ 242. A freq. epithet of Odysseus is πολύτλας.—μαίμησε: raged, sc. with eagerness to display his courage. Cf. μαιμάωσα 561.

671 = δ 117, ω 235; cf. A 193, θ 169, υ 10.

672. προτέρω: further. Cf. Δ 507.

—ἐριγδούποιο: cf. δούπησεν 617. For the γ, see § 12 j.

673. Cf. K 506.—δ γε: cf. 623.—τῶν πλεόνων: of the greater number, of the mass. Cf. the later οἱ πολλοί. The dem. τῶν marks the contrast with the leaders; cf. οἱ πλείους κακίους β 277.—The gen. depends on ἀπὸ ἔλοιτο. Cf. 691.—Cf. πληθύν Λυκίων 676, (ἔσπετε, μοῦσαι, οἱ τινες ἡγεμόνες Δαναῶν ἦσαν,) πληθύν οὐκ ἂν ἐγὼ μυθήσομαι B 488, A 305.—Λυκίων: partitive gen. with τῶν πλεόνων. Cf. 679.

674. οὐδ' ἄρα: but, as it seems, it was not, etc. This prepares the way for 676.—οὐδ' Ὀδυσσῇ: sc. but to Patroclus. Cf. Π 477 ff.

676. πληθύν: on 673.—θυμόν: sc. Ὀδυσσῆος.

677. Six out of these seven Lycians have good Greek names.—Κοίρανον: a 'homonym' is esquire of Meriones, P 611.—εἶλεν: cf. Δ 457.—Ἀλάστορα κτλ.: cf. Δ 295.—Obs. the 'polysyndeton' with τε.—Cf. quid Lycii referam Sarpedonis agmina ferro | devastata meo? cum multo sanguine fudi | Coeranon Iphitidon et Alas

Ἄλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανί τε.
καί νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
680 εἰ μὴ ἄρ' ὁξὺ νόησε μέγας κορυθαίολος Ἐκτωρ.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπεν·
“Πριαμῖδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
685 κείσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν

toraque Chroniumque | Alcandrumque Haliumque Noëmonaque Prytaninque Ovid. Met. xiii. 257 ff.

678 = Vergil *Aen.* ix. 767. — Νοήμονα: 'homonyms' are a companion of Antilochus, ψ 612, and an Ithacan who lends his boat to Telemachus, β 386, δ 630. — Πρύτανιν: *Foremost*. — For subordinate persons, the poet does not always take the trouble to invent new names.

679–710. *The Achaeans yield before Hector and Ares.*

679. Cf. * 211.

680. Cf. 312.

681 = Δ 495.

682. δαῖμα: only here. Strictly, an object of terror; but here hardly different from δέος. — χάρη [ἐχάρη]: inceptive aorist. — οἱ προσιόντι: dat. of cause. “Delighted at his approach.” Cf. 644. — Evidently Sarpedon was borne in the direction from which Hector was coming.

683. ὀλοφυνδόν: *doleful*.

684. μὴ δὴ: with subjv., as 457; with imv., in 218; with inf. used as imv. in P 501. — ἔλωρ: predicate. Cf. αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν

A 4. — “Let me not fall into the hands of the Greeks.”

685. Sarpedon is ready even to die, if it but be among friends. — κείσθαι: not a description of the present situation, since Sarpedon was in the arms of his friends, but rather an expression of anxious foreboding in contrast with happy escape. — ἔπειτα: *after that*, refers to ἐπάμυνον. — καί: *even*, with concessive optative. Cf. ἐν δὲ φάει (*light*) καὶ ὄλεσσον P 647, ἰδόντα δὲ καὶ λίποι αἰὼν (*life*) | κτῆσιν ἐμήν η 224 f. — Sarpedon expected to die of his wound. Cf. ἄρα 686.

686. ἐν πόλει κτλ.: “though in a foreign land,” “far from home.” The contrast is in 687. — οὐκ ἄρα κτλ.: *I was not fated, as I see*. Cf. οὐδ' ἄρ' ἔμελλον πείσειν X 356, Achilles's words αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρῳ | ἐπαμῦναι Σ 98 f., τὰ φρονέοντ' ἀνὰ θυμὸν δ' ἄρ' οὐ τελέεσθαι ἔμελλον B 36.

687. Cf. B 158, Δ 180. — νοστήσας: const. with εὐφρανέειν. Cf. ὑμεῖς δ' αἶθε μένοντες εὐφραίνετε γυναῖκας ν 44. — οἰκόνδε: explained by the second ‘hemistich.’

εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 690 ἀλλὰ παρήξεν λελημένος, ὄφρα τάχιστα
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 εἶσαν ὑπ' αἰγιοχόιο Διὸς περικαλλεί φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 695 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος·
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ζώγρει ἐπιπνείουσα κακῶς κεκαφήοτα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῇ

688. Cf. 480, εὐφρῆναι ἄλοχόν τε φίλην κεδνοῦς τε τοκῆας P 28.

689 = Z 342; cf. A 511.—τόν, τι: for the two accs. (direct obj. and cognate acc.), cf. 632.

690 f. παρήξεν (ἀίσω): sc. thus disregarding Sarpedon's request.—ὄφρα ὤσαιτο: equiv. to ὥσασθαι. Cf. Δ 465.—ὤσαιτο: thrust from himself. Cf. 626.—πολέων [πολλῶν] κτλ.: cf. 673.

692 = 663.

693. εἶσαν: seated. Cf. Δ 392.—φηγῷ: this oak (with edible acorns) or chestnut stood near the city, and not far from the Scaean Gate. It was tall and beautiful, and formed a prominent landmark. Cf. Z 237, H 22, 60, I 354, Δ 170, Φ 549 (?).

694. ἐκ μηροῦ: forth from his thigh. Const. with ὥσε θύραζε. The spear-point had passed through the leg, and a violent wrench was needed to extract it by a single pull, which would cause less protracted suffering.—θύραζε: has entirely lost its original meaning.

695. Πελάγων: a 'homonym' is

found among the comrades of Nestor, Δ 295; cf. 677.

696. ἔλιπε ψυχή: of a swoon (λιποψυχία). Cf. ἀπὸ δὲ ψυχῆν ἐκάπυσσεν (gasped) X 467. On 310.—κατὰ κτλ.: cf. 659, Π 344, T 421, χ 88.—κέχυτο (χέω): plpf. of the 'immediate or sudden occurrence of a past action.' GMT. 52. Cf. 661, Z 495.

697. ἀμπνύνθη: from ἀναπνέω.—περὶ: adv. with ἐπιπνείουσα (πνέω, § 29 i, cf. πνοιή).—δε: introduces the cause of ἀμπνύνθη.

698. ζώγρει (ζωή, ἐγέρω): revived. To be distinguished from ζώγρει (ζωός, ἀγρέω) take captive, Z 46.—θυμόν: obj. of κεκαφήοτα, which is const. with (Σαρπηδόνα) the obj. of ζώγρει. Cf. μή με . . . δαμάσθω κεκαφήοτα θυμόν ε 467 f., X 467 (quoted on 696). Contrast (ἥ δ' ἐπεὶ οὖν ἀμπνυτο) καὶ ἐς φρένα θυμὸς ἀγέρθη X 475.

699. Return from the description of the single combats to that of the general battle. The Greeks slowly retreat, as Diomed had directed, 605 f.—ὑπ' Ἄρηι: under the might of Ares, i.e. before Ares.

700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἔκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
705 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰωπίδην θ' Ἐλεον καὶ Ὀρέσβιον αἰολομήτρην,
ὃς ῥ' ἐν Ὑλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι

700. προτρέποντο: cf. 605, terga dantes ruebant.—For the vowel remaining short before τρ, see § 41, i β.—ἐπί: toward. Cf. πέτονται ἐπ' Ὀκεανοῖο ῥοδῶν Γ 5.

701. ἀντεφέροντο: sc. Τρώεσσι, or, more definitely, Ἄρηι καὶ Ἐκτορι. Cf. ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι A 589.—The rhyme between the first 'hemistichs' of 700 f. is doubtless accidental. On 440; § 2 a.—μάχῃ: local. Cf. 507.—ὀπίσσω: cf. 599 f.

702. ὡς ἐπύθοντο κτλ.: sc. from Diomed, who had the gift to discern. Cf. Ὀδυσῆα μετὰ Τρώεσσιν ἀναφῆναι δ 254.—For the omission of the partic. ὄντα, cf. μάλα γὰρ σ' ὀρώω καλὸν τε μέγαν τε α 301.

703 = A 299, Π 692; cf. Θ 273.—ἐνθα κτλ.: indicates the large number of slain who are included between the two extremes (πρῶτον, ὕστατον). Cf. τί πρῶτον τοι ἔπειτα, τί δ' ὕστατον καταλέξω; i 14, quem telo primum, quem postremum, aspera virgo | deicis? Verg. Aen. xi. 664 f. For the question as introductory to a narration, cf. also τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; A 8.

704. χάλκεος: bronze, with reference to his arms; cf. 859, 866, H 146,

Π 543. Cf. (Ἰωνάς τε καὶ Κἄρας) ἐκβάντας δὲ ἐς γῆν καὶ ὀπλισθέντας χαλκῷ, ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἔλεα ἀπικόμενος τῷ Ψαμμίτῳ, ὡς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας ὀπλισθέντας, ὡς χάλκεοι ἄνδρες ἀπυγμένοι ἀπὸ θαλάσσης λεηλατεῦσι (plunder) τὸ πεδῖον Hd. ii. 152. Cf. also χρυσήν Ἀφροδίτην 427.

705. ἐπὶ δέ: adv., in addition, after him.—Ὀρέστην κτλ.: these Greeks are not mentioned elsewhere. Orestes and Oenomaus are names of Trojans in M 139 f.

707. αἰολομήτρην: on Δ 137.

708. Ὑλῇ: a height by Lake Copais. In B 500 the first syllable is long, while here and H 221 it is short. See § 41 f β.—πλούτοιο: gen. after a word of 'mental action.' Cf. ἄλκῃς Δ 418, μέγα πολέμοιο μεμηλώς N 297.

709. λίμνῃ: for dat., see on Δ 523.—κεκλιμένος: "on the shore." Cf. ἀλλ' ἐν γὰρ Τρώων πεδίῳ . . . | πόντῳ κεκλιμένοι, ἐκὰς (far) ἤμεθα πατρίδος αἰῆς O 740.—Κηφισίδι: earlier name of Lake Copais, derived from the Boeotian river Cephissus which rises on the north slope of Parnassus and empties into this lake. Cf. λίμνῃ τὴν Κηφισίδα, οἱ δὲ Κωπαῖδα ὀνομάζουσι

710 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.

τοὺς δ' ὥς οὖν ἐνόησε θεά, λευκώλενος Ἥρη,

Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,

αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,

715 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ,

Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,

εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρῃα.

ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ὧς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη.

720 ἡ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους

Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·

Ἥβῃ δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,

τὴν αὐτὴν Paus. ix. 24. 1; Καφισίδος ἐν τεμένει Pindar, *Pyth.* xii. 27. — πᾶρ δέ οἱ: *while (but) by his side, near him.* — ἄλλοι: on 621.

710. δῆμον: *land, district*, as is clear from the epithet. Cf. *πίονας ἀγρούς* δ 757.

711-909. *Hera and Athena descend to the field of battle, with the approval of Zeus, in order to aid the Achaeans. Ares is wounded. All the gods return to Olympus.*

711-791. *The descent of Hera and Athena.* This is Athena's fourth descent during the action of the *Iliad*, and she comes again at H 19.

711 = φ 418; cf. H 17. — τοὺς δέ: i.e. Ares and Hector.

712. Ἀργείους: obj. of ὀλέκοντας. — ἐνὶ κτλ.: cf. Δ 462.

713 = Δ 69.

714 = B 157, φ 420; cf. θ 352.

715. ἦ ῥα: *truly, as it seems.* — ἄλιον: “*was idle.*” Cf. Δ 26, 158, 498. — τὸν μῦθον: “*that promise,*” defined more exactly by the next

verse. Here alone does Homer mention a special promise to Menelaus (that belongs to the earlier part of the story), but this serves as a motive for the action of the goddesses. — Cf. *ἠπεύλησεν μῦθον* A 388, *ὄψαρχεσιν ἦν περ ὑπέσταν* B 286.

716 = B 118, 288. — ἐκπέρσαντα: naturally would agree with *Μενελάφ*, but the const. of the acc. with the inf. is already in mind. *ι* is sometimes, but seldom, elided in the dat. singular.

717. ἐάσομεν: ‘*even the fut. ind. with εἰ may be used in a present cond., if it expresses merely a present intention or necessity.*’ GMT. 407.

718 = Δ 418.

719 = B 166; cf. 767, θ 381. — οὐδ' ἀπίθησε: “*she readily consented.*” A common ‘*litotes.*’ § 2 r.

720 = θ 382. — χρυσάμπυκας: cf. 358.

721 = θ 383, η 194, 243. — πρέσβα: on Δ 59.

722. Ἥβῃ: on Δ 2. — κύκλα: equiv. to *τροχοῦς*. Cf. Z 42. — The

χάλκεα ὀκτάκνημα, σιδηρέῃ ἄξονι ἀμφίς.
 τῶν ἧ τοι χρυσῆ ἵνυς ἄφθιτος, αὐτὰρ ὑπερθεν
 725 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι.
 πλῆμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περιδρομοὶ ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 730 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα

poet makes his hearer see the chariot come into being. Each act of preparation is enumerated. Thus also 'When Homer wishes to tell us how Agamemnon was dressed, he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword,' Lessing's *Laocoön* xvi. — This passage—but this alone—implies that the Homeric chariots were taken to pieces when out of use.

723. *χαλκεα*: for the following hiatus, cf. αὐτὰρ ὁ ἔγνω A 333, αὐτὰρ ὁ αἶψα B 105, ἄστνυδε ἔλθωμεν ζ 296; see § 9 b. — This chariot of the gods was all of metal,—even the parts which were generally of wood in the chariots of men. Cf. the 'silver bow' and 'golden lyre' of Apollo. The Homeric chariots were very light, and the metal need not have been very thick. — *ὀκτάκνημα*: eight-spoked. The wheel had four felloes, and each felloe was supported by two spokes. — *ἄξονι ἀμφίς*: lit. at the axle on both sides, — defines ὀχέεσσι 722. — Hiatus is allowed here as freq. after ι of dat. singular.

724. *ἵνυς*: on Δ 486. — *ἄφθιτος*: so Agamemnon's staff, wrought by Hephaestus, is ἀφθιτον αἶψ B 46.

725. *προσαρηρότα*: fitted to it, i.e.

fastened with nails. — For the redup., see § 25 k. — *θαῦμα κτλ.*: a wonder to behold. Cf. *τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι* K 439, (*Aetna*) *τέρας μὲν θαυμάσιον προσιδέσθαι, θαῦμα δὲ καὶ παρεόντων ἀκοῦσαι* Pindar *Pyth.* i. 26.

726. *πλῆμναι*: hubs. — *εἰσὶ*: the pres. is used of an unchanging quality. Cf. B 448. — *περιδρομοὶ κτλ.*: turning on both sides of the chariot.

727 f. *δίφρος ἐντέταται*: the foot-board (or platform) of the chariot is strung (or plaited). Cf. *πολέσιν δ' ἐντοσθεν ἱμάσιν | ἐντέτατο* (sc. *κυνή helmet*) *στερεῶς* K 262 f., *ἐν* (sc. *λέχει*) *δ' ἐτάνυσσ' ἱμάντα βοδὸς φοίνικι φαεινόν* ψ 201. — *δοιαί [δύο] δι* κτλ.: i.e. one on either side. The numeral is explained by *περιδρομοὶ*, on both sides and in front, which follows after the verse-pause. The back of the chariot was open.

729. *τοῦ δ' ἐξ*: but from this chariot. Const. with *πέλεν*. — *πέλεν*: the tense of narrative follows the pres. of description, apparently because the pole was fastened to the chariot on each occasion of its use. — *ἐπ' ἄκρῳ*: sc. *ῥυμῷ*, at the front end of the pole. Cf. Z 40, Π 371, καὶ τὸ μὲν (sc. *ζυγόν*) *εὖ κατέθηκαν ἐυέεστω ἐπὶ ῥυμῷ | πέτρῃ ἐπὶ πρότῃ* Ω 271 f.

730 f. *δῆσε* (sc. *Ἡβη*): she bound, i.e. fastened by means of the long

κάλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ ἀντῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑαὸν πατρός ἐπ' οὔδει
 735 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυνόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἔστεφάνωται,

ζυγῶδεςμον or yoke-strap. Cf. Δ 270 ff.
 — ἐν: adv., thereon, with ἔβαλε. — Λά-
 παδνα βάλαι: laid the broad breast-
 straps. The Homeric horses drew
 only by means of the yoke, without
 'traces.' Hence their relation to the
 pole and chariot was much freer than
 that of modern times, and when the
 pole was broken, the horses were free.
 — χρύσεια: adorned with (thin plates of
 of) gold.

732. ἔριδος κτλ.: synonyms. Cf.
 475, 665. — For the gen., cf. μεμαότε
 θούριδος ἀλκῆς N 197, ἀλκῆς μάλα περ
 μεμαότα P 181.

733-737 = Θ 384-388.

733. Cf. ω 529, 547. — ἀντάρ: cor-
 rel. with μὲν 720.

734. πέπλον: i.e. Athena's robe, fast-
 ened at the side and shoulder with
 brooches (cf. 425). Evidently this
 woman's πέπλος corresponded in the
 main to the man's χιτῶν which Athena
 donned. — κατέχευεν (χέω): let fall,
 sc. by removing the brooch at the
 shoulder. — ἑαὸν: when this is used
 as a noun, the penult is short. Cf.
 Γ 385. — πατρός: Athena, the much-
 loved daughter of Zeus, seems to
 dwell in her father's palace, though
 each of the other gods had his own
 home on Olympus (cf. A 606 f.).

735. κάμε χερσίν: wrought with her
 hands, i.e. wove skilfully, as Athena
 Ἔργαη. Cf. 338, ἀμβρόσιον ἑαὸν
 (robe) ἔσαθ' (put on), δν οἱ Ἀθήνη |
 ἔξυσ' ἀσκήσασα H 178 f.

736. Διός: const. with χιτῶνα. —
 νεφεληγερέταο: on Δ 80.

737. τεύχεσιν: i.e. the armor which
 Athena had as goddess of war. —
 δακρυνόεντα: tearful, i.e. tear-causing.
 Cf. ἀλεγεινὴ 658.

738. Cf. Γ 334. — αἰγίδα: the 'ae-
 gis' belonged to Zeus, but Athena
 was allowed to borrow it occasion-
 ally, and used it to inspire terror.
 Cf. Z 204, φ 400, χ 297. It seems to
 have been a symbol of the thunder-
 cloud, and the Gorgon's head upon it
 represented the thunder-storm. Cf.
 Φοῖβος Ἀπόλλων | εἰμένος (clad) ὤμοις
 νεφέλην, ἔχε δ' αἰγίδα θούρι | δεινὴν
 ἀμφιδόσειαν ἀριπρεπῆ, ἣν ἄρα χαλ-
 κεύς | Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς
 φόβον ἀνδρῶν O 307 ff. — θυσανόεσσαν:
 tasselled. Cf. τῆς (sc. αἰγίδος) ἐκπῶν
 θύσανοι παγχρύσοιοι ἠερέθονται, | πᾶν-
 τες ἐνπλεκέες, ἐκατόμβοιοι δὲ ἔκαστος
 B 448 f. In later times, the aegis
 was surrounded by serpents instead
 of tassels.

739. Cf. A 33. — δεινὴν: see on
 μήτηρ 313. — φόβος: flight. Cf. Δ 440.

740 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 χρυσεῖην, ἑκατὸν πολίων πυρλέεσσ' ἀραρυῖαν.
 745 ἐς δ' ὄχρα φλόγεα ποσὶ βήσεται, λάξετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,

—*ἑστεφάνωνται*: is crowned, i.e. surrounded. Cf. τῇ (i.e. the shield of Agamemnon) δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις (grim-eyed) ἑστεφάνωτο | δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε Δ 36 f., νῆσον, τὴν περὶ πόντος ἀπείριτος ἑστεφάνωνται κ 195.

740. ἐν δέ: and thereon. — ἔρις: of this conflict, ἀλκή (defence) and ἰωκή (attack) are the two sides. All these, as well as φόβος, are the effects of the action of the aegis, but are here described as represented upon it.

741. Cf. λ 634. — Here begins the description of a new member of the company. — πελώρου: in appos. with the gen. Γοργοῦς, which is implied in the adj. Γοργεῖη. Cf. αὐτοῦ Z 446, Νεστορέη παρὰ νηὶ Πυλοιογενέος βασιλῆος B 54. — The Gorgon's head was placed on the middle of the shield. In early art, this was a round female face with glaring eyes, broad nose, and distorted mouth. Later, it had tusky teeth and a protruding tongue. Finally, it was a beautiful sad face, — no longer fitted to awaken terror, but pity and sympathy. — Homer knows but one Gorgon and has no other name for her.

742. Διὸς τέρας: portent of Zeus,

since he uses it. Cf. (αἰόλον ὄφιν) Διὸς τέρας κτλ. M 209, π 320.

743 = Δ 41. — ἀμφίφαλον: i.e. with double ridge of metal, from front to back, strengthening the helmet. — τετραφάληρον: with four bosses.

744. ἑκατὸν κτλ.: i.e. adorned with a scene of a conflict in which allies take part. Cf. the representation of the beleaguered city on the shield of Achilles, Σ 509 ff. — ἑκατὸν: a poetic 'round number.' Cf. B 448 f., quoted on 738.

745–752 = Θ 389–396. — φλόγεα (φλέγω): gleaming, sc. with metallic plates. — For the short 'ultima,' treated as long before the caesura, see § 41 p. — ποσὶ: a picturesque addition. Cf. 770, ὃ δ' ὤψασε ποσσὶν ἐπήδα (leaped) φ 269, 'O Lord, we have heard with our ears.'

746 f. = α 100 f. — For the accumulation of epithets, see § 1 n. — τῷ, τοῖσιν: relatives. — ἡρώων: in appos. with ἀνδρῶν. See on 313. — κοτέσσεται [κοτέσθαι]: has conceived wrath. For the subjv., see on Δ 259.

748. δέ: for the 'quantity,' cf. 840; see § 41 k.

749. αὐτόμαται ('automata') κτλ.: cf. 'till at the gate | Of Heaven ar-

- 750 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκίας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμποιο.
 755 ἐνθ' ἵππους στήσασα θεά, λευκώλενος Ἥρη,
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν.
 "Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα;
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
 ἄφρονα τοῦτον ἀνέντες, ὅς οὐ τινα οἶδε θέμιστα.

rived, the gate *self-opened* wide,' Milton *Par. Lost* v. 253 f. — πύλαι μύκον: the gates are clouds (*cf.* 751), but yet they *creak* as if of brass. *Cf.* τὰ (*sc.* doors) ἀνέβραχεν (*roared*) ἡγε ταῦρος φ 48, 'and on their hinges grate | Harsh thunder,' Milton *Par. Lost* ii. 881 f. — *Cf.* 'till Morn, | Wak't by the circling hours, with rosy hand | Unbarr'd the gates of Light,' Milton *Par. Lost* vi. 2 f. — ἔχον: *kept*, *had* in charge. The tense is assimilated to the narrative in which the description is interwoven. — ὦραι: here the attendants of the gods.

750. μέγας κτλ.: *cf.* A 497.

751. *Cf.* λ 525. — ἐπιθεῖναι: *put to*, *close*. — This verse explains ἐπιτέτραπται.

752. τῇ: defined by δι' αὐτῶν. — κεντρηνεκίας: *goaded*. *Cf.* κέντρος ἦπταν Δ 391. — For the length of the last syllable, see on βέλος Δ 129.

753. *Cf.* A 498. — ἄτερ: *without*, follows its gen. only here in Homer, but freq. in tragedy.

754 = A 499, θ 3. *Cf.* summo

sedet altus Olympo Verg. *Aen.* xi. 726. — πολυδαιράδος: epithets borrowed from men are often applied to objects of nature. *Cf.* 'mouth' and 'head' of a river, 'shoulder' and 'foot' of a mountain.

755. *Cf.* 368, 775. — ἐνθα: *there*.

757. *Cf.* 872. — Ζεῦ πάτερ: Zeus's wife-and-sister, as well as the rest of the gods, gives him this conventional title. So Poseidon, ν 128. *Cf.* 426.

758. ὀσσάτιον [*equiv. to ὄσον*] κτλ.: an exclamation in explanation of καρτερὰ ἔργα. *Cf.* 638. — *Cf.* μᾶψ οὕτω τοιόνδε τοσσόνδε τε λαὸν Ἀχαιῶν B 120, qualis quantusque Verg. *Aen.* iii. 641.

759. μᾶψ κτλ.: *cf.* B 214, γ 138. — ἐμοὶ κτλ.: *but to my grief*. *Cf.* γ 50 f.

761. τοῦτον: *istum*. Contemptuous. *Cf.* 831, θ 299. — ἀνέντες (*ἀνήμει*): the reason for τέρπονται. This was true of Apollo, *cf.* 455 ff., but no such act is ascribed to Aphrodite. — *Cf.* 422. — οὐ τινα κτλ.: *knows no law*.

Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
λυγρῶς πεπληγυῖα μάχης ἔξαποδίσωμαι ;”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
765 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἦ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.”

ὥς ἔφατ', οὐδ' ἀπίθησε θεά, λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
770 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν
ἦμενος ἐν σκοπιῇ λεύσσω· ἐπὶ οἴνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηλῆς ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τέ ρέοντε,

762. Cf. 421; but here Hera asks for information.—Ζεῦ πάτερ κτλ.: the repetition of the address and the ρά mark this question as in close connexion with that of 757.

763. πεπληγυῖα: equiv. to πλήσσοσα. Cf. Odysseus's words to Ther-sites, αὐτὸν δὲ κλαίοντα τοὺς ἐπὶ νῆας ἀφῆσεν | πεπληγὺς ἀγορήθεν B 263 f. See on κεκληγὼς 591.—ἔξαποδίσωμαι: drive away (ἀπό) out of (ἐξ).—For the length of the second syllable, cf. ἀπονέεσθαι 716.

764 = A 580.

765. ἄγρει μάν [ἀγε δῆ]: well, go to! With fg. imv., or inf. as imperative. Cf. H 459, A 512, H 271, φ 176, ἀγρεῖτε ν 149.—οἱ: after ἐπὶ. Cf. Μενελάω Δ 94.—ἔπορσον: rouse against him.—ἀγελείην: cf. Δ 128.

766. ὀδύνῃσι κτλ.: cf. 397.—Athena as goddess of war was the special rival of Ares. Cf. 430. She was mightier than he. Cf. 863 ff., φ 391 ff.

767 = θ 381, H 277, O 78; cf. 719.

768 = A 519; cf. 366.

769 = θ 46.—Cf. terras inter caelumque volabat Verg. Aen.

iv. 256.—ἀστερόεντος: for the standing epithet, see § 1 p.

770. ὅσσον κτλ.: how far (as far as) a man sees into the dim distance.—ἡεροειδὲς: prob. attrib. with ὅσσον. Acc. of extent.—ἶδεν: gnomic aorist.—ὀφθαλμοῖσιν: on ποσὶ 745.—Cf. τόσσον τίς τ' ἐπὶ λεύσσει (sees), ὅσον τ' ἐπὶ λᾶαν ἴησιν Γ 12.—Of course the poet could not say 'half a mile' or 'twenty rods' or even a 'stade.' He was obliged to measure by the reach of the eye or the voice, or the cast of a spear or discus, or a bowshot, or a furrow's length.

771. This verse simply draws the poetic picture. It has nothing to do with the comparison.—Cf. Δ 275.—λεύσσω κτλ.: cf. A 350.

772. τόσσον: sc. at a single bound. So Poseidon's horses needed but four strides to pass from Thracian Samos to Aegae. N 12–21.—ὑψηλῆς: cf. arrectis fremit cervicibus Verg. Aen. xi. 496.

773. ἶξον [ἀφίκοντο]: for the form, cf. Z 172; see § 30 j.—ποταμῷ κτλ.: equiv. to ποταμῶν ῥοαίς. Cf. Z 4.

ἦχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 775 ἔνθ' ἵππους ἔστησε θεά, λευκώλενος Ἥρη,
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 τὼ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦαι.
 780 ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι πλείστοι καὶ ἄριστοι
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν εἰκότες ὠμοφάγοισιν
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,

774. A closer definition of the preceding half-verse. — ἦχι: cf. A 607. — συμβάλλετον: dual although but one subj. has preceded. 'This position of a dual or plural verb, between two sing. subjs., is called σχῆμα Ἀλκμανικόν. Cf. Κάτωρ τε πάλων ὤκεον θαλάσσης, ἱππῶναι σοφοί, | καὶ Πωλυδεύκης κυδρός Alcman 2, εἰ δέ κ' Ἀρης ἔρχωσι μάχης ἢ φοῖβος Ἀπόλλων T 138. — ἡέρα: for the 'quantity' of the last syllable, before Σκ, cf. 49; see § 41 i c.

775. Cf. 368, 755.

776. Cf. Θ 50. — περί: adv. round about. — ἡέρα κτλ.: sc. in order to conceal the horses from the sight of mortals. Cf. 356. — πουλὺν [πολύν]: as fem. See § 20 a.

777. Cf. 369. — τοῖσιν: for them. — ἀμβροσίην: only here as fodder for the steeds of the gods. — Σιμόεις: perhaps the horses were nearer the Simois than the Scamander. — νέμεσθαι: explanatory inf. of purpose, "for them to feed." — Cf. τοῖσι δ' ὑπὸ χθών δια φένει νεοθηλέα ποιήν E 347.

778. τῷ: for fem. See G. 78 n. 2; H. 272 a. Cf. προφανέντε Θ 378, πληγέντε Θ 455, both of the same pair of goddesses. — τρήρωσι κτλ.: perhaps

a reference to the short quick steps of women, as compared with the strides (μακρὰ βίβας) of men. — πελειάσιν: dat. after a 'word of likeness.'

779. ἀνδράσιν: for the dat. cf. ἄρεσιν 486, τοῖ Δ 129. — ἀλεξέμεναι: ἀλέξειν.

780. Cf. Γ 145. — ὅθι: cf. Δ 132.

781. ἀμφὶ κτλ.: Diomed seems to be included. — Cf. Z 436 f., οἱ δ' ἀμφὶ Πρίαμον κτλ. Γ 146. — βίην κτλ.: cf. 638, Δ 386.

782. Cf. H 256, O 592. — For the comparison, cf. 299, Δ 253, Δ 324, 414, M 42, 146, Π 823, P 281. — ἐλωμένοι: crowded together, since the Achaeans were forced back. Cf. 791. — λείουσιν [λέουσιν] εἰκότες: const. closely with ἔστασαν. Sc. since they did not turn to headlong flight. Cf. the command of Diomed, 605 f.

783 = H 267; cf. σ 373. — ἦ: in a comparison, where the poet leaves the choice to the hearer. Cf. B 800, p 36 f. — συσὶ κάπροισιν: the species is in appos. with the genus. § 1 u. Cf. σεύη (sc. κύνας) ἐπ' ἀγροτέρῃ συὶ καπρίῃ ἢ ἐλόντι A 293, οὐτ' οὖν παρδάλιος (pard) τόσσον μένος ὅντε λέοντος | ὅντε σὺς κάπρου P 20 f., ἴδυσεν δὲ

ἔνθα στᾶσ' ἦνυσε θεά, λευκώλενος Ἥρη,
 785 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,
 ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 790 οἷχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."
 ὧς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεά, γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 795 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ.

διὰ προμάχων οὐτ' εἰκελος ἄλκην | κα-
 πρίῳ, δς τ' ἐν ὄρεσσι κύνας θαλερούς τ'
 αἰζήους | ρηιδίως ἐκέδασεν P 281 ff. —
 ἀλαπαδνόν: cf. Δ 330.

784. ἔνθα κτλ.: cf. A 10, Σ 217.

785. Στέντορι: Stentor is men-
 tioned only here in Homer, but he
 has given an adjective to the English
 language. — χαλκεοφώνῳ: cf. (ei)
 φωνή δ' ἄρηκτος, χάλκεον δέ μοι ἦτορ
 ἐνείη B 490, ὅπα χάλκεον Διαιίδαο Σ
 222, ferrea vox Verg. Aen. vi. 626.

786. τόσον: so loud. Cf. 860, 863.

787 = Θ 228. — αἰδώς: nom. as an
 exclamation. "Shame upon you."
 Cf. 403, 406, Δ 242, N 95, O 502, Π 422.
 — κάκ' ἐλέγχεα: "coward caitiffs."
 Cf. B 235. The expression seems
 exaggerated, when compared with
 782 f. — εἶδος κτλ.: in contrast with
 κάκ' ἐλέγχεα. Cf. Γ 39, 44.

788. πόλεμον: equiv. to μάχην. —
 πωλέσκετο: cf. of Achilles, οὔτε ποτ'
 εἰς ἀγορὴν πωλέσκετο κυδιάνεωσαν | οὔτε
 ποτ' ἐς πόλεμον A 490 f.

789. οὐδέ ποτε: not even once, not a
 single time. — Δαρδανιάων: cf. X 194,
 413. "Gate of the Dardanian city."

Elsewhere called the Scaean Gate;
 Z 237. — For the thought, cf. Achil-
 les's words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν
 πολέμιον, | οὐκ ἐθέλεσκε μάχην ἀπὸ
 τείχεος ὀρνόμεν "Ἐκτωρ, | ἀλλ' ὅσον ἐς
 Σκαῖδς τε πύλας καὶ φηγὸν ἴκαεν· | ἔνθα
 ποτ' οἶον ἔμμενε, μέγας δέ μιν ἔκφυγεν
 ὁρμήν (onset) I 352 ff.

791 = N 107. — κοίλῃς ἐπὶ νηυσί:
 in appos. with ἐκὰς πόλιος. Cf. 687,
 804; see on ἱερῆς Δ 103. — An exag-
 geration.

792-863. Athena both rebukes and
 encourages Diomed. The two wound
 Ares.

792 = 470.

793. Cf. 432. — ἐπόρουσε: hastened
 to. Here in a friendly sense, without
 the usual idea of hostility (as in
 432).

794. εὔρε κτλ.: the situation in
 which Diomed is found, away from
 the press of battle, near his chariot,
 seems to be different from that in the
 poet's mind at 781.

795. ἀναψύχοντα: explained by
 798. Cf. ἰδρὸς ἀναψύχοντο χιτῶνων |
 στάντε ποτὶ πνοιῇν παρὰ θῖν' ἑλός

ιδρώς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἰσχων τελαμῶνα κελαινεφὲς αἶμι' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

800 "ἦ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς.

Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, — ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμεῖωνας,

Δ 621 f., ἰδρῶ ἀπεψύχοντο, πῖον τ' ἀκρόντ' τε δίδαν X 2. — τό: 'acc. of effect.' See on § 361. — βῶλε Πάνδαρος: cf. 95 ff.

796. ἔτειρεν: i.e. the sweat irritated the wound. — ὑπὸ κτλ.: under the weight of the broad strap which supported the shield. On works of art, this τελαμών is sometimes made to pass over one shoulder, and sometimes over the other. In this case it was over the right shoulder (cf. 98), as would seem most convenient for the support of the shield. Cf. Agamemnon's words, ἰδρώσει μὲν τευ (many a one's) τελαμών ἀμφὶ στήθεσσι | ἀσπίδος ἀμφιβρότης, περὶ δ' ἔχχει χεῖρα καμῖται· | ἰδρώσει δέ τευ ἱππος ἐύξοον ἄρμα τιταίνων B 388 ff.

797. εὐκύκλου: cf. 453. — τῷ (i.e. sweat) τείρετο: to this repetition of the thought of 796, is joined 'paratactically' κάμνε δὲ χεῖρα as a result. — χεῖρα: i.e. the right arm which wielded the spear, his 'sword arm.' 798. ἂν [ἀνδ]: adv. with ἰσχων [ἔχων].

799. ἱππείου: equiv. to ἱππων. Cf. Γοργείη 741, Ἡρακλείην 638. — ἤψατο: Athena laid her hand upon the yoke, assuming the attitude of a friend and familiar toward Diomed.

who seems now to be upon the chariot or immediately beside it.

800. "The son of Tydeus is not like him." Cf. Δ 370 ff., 400, where the same story is told by Agamemnon. — ὀλίγον: adv. with εἰκότα, little like. — οἱ: reflexive. § 24 c.

801. Explanatory 'asyndeton.' § 2 m. — Τυδεύς: obs. the repetition of the last word of the preceding verse at the beginning of this. — τό: "you may know." — δέμας: prob. refers to stature. In general it corresponds nearly to the Attic use of σῶμα. § 2 v. — μαχητῆς: fighter. See on κορυστὴν Δ 457 for similar nouns.

802. καὶ ῥ' ὅτι: even when. — In this general 'protasis,' the speaker adds with animation a second 'protasis' (ὅτε τε κτλ. 803; cf. Z 132) which introduces a special example of the characteristics of Tydeus. This second protasis gains the upper hand, and the former is forgotten. — οὐκ εἴασκον: forbade.

803. οὐδ' nor. — ἐκπαιφάσσειν: distinguish himself, make himself prominent in word or deed (cf. προκαλίζετο, ἐνίκα 807), in contrast to a quiet reserve (ἐκκλον 805). — νόσφιν Ἀχαιῶν: equiv. to μούνος ἐάν Δ 388.

804 f. Cf. Δ 384 ff. — πολέας [πολ-

- 805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον,
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥηιδίως· τοιῇ οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
810 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλὰ σευ ἡ κάματος πολυᾷξ γυῖα δέδουκεν,
ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."
τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
815 "γιγνώσκω σε, θεᾶ, θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·

λοῦς, § 20 f.] κτλ.: in appos. with ἐς
Θήβας. Cf. 791, ἐς Ὀκεανὸν μετ' ἀμύ-
μονας Λιβυοπῆτας A 423. — Θήβας: pl.
here, though sing. in Δ 378. See on
Φηρῇ 543.

805. This does not seem to begin
an 'apodosis,' but to repeat in posi-
tive form the thought of the second
half-verse of 802. — δαίνυσθαι: has a
prominent place in contrast with πο-
λεμίζειν 802, and prepares the way
for the contrast in προκαλίζετο 807.

806. αὐτάρ: adversative to ἄνωγον
805. — θυμὸν κτλ.: "with his own
brave heart."

807. κούρους Καδμείων: cf. Καδμεύ-
ωνας 804, κούροι Ἀχαιῶν Γ 183, υἱες
Ἀχαιῶν Z 255.

808. Cf. 828, Δ 390.

809. σοὶ δ' ἦ κτλ.: in contrast with
802 f. — παρά κτλ.: cf. ν 301.

810. προφρονέως: with all my heart,
downright. This emphasizes κέλομαι,
in contrast with οὐκ εἰσκον.

811. σὺν: placed before ἦ, as if it

belonged to both clauses, — but it is
replaced by σέ in 812. — πολυᾷξ: cf.
τὸ μὲν πλεῖον πολυδάκτος πολέμοιο A 165.

812. Obs. the repetition of the
pron., σοί, σέ, σεῦ, σέ, σύ. See on 852.
— ἔπειτα: "to judge from your ac-
tions."

813. Οἰνεΐδαο: on Δ 390.

814 = Δ 316.

815. γινώσκω: recognize, sc. though
in human form. Cf. 824.

816. τῷ: therefore. — προφρονέως:
willingly. πρόφρων is more freq. in
this use. — οὐδ' ἐπικεύσω: parallel-
ism, stating the same thing in a
negative form. Cf. νεκέσω, οὐδ' ἐπι-
κέυσω K 115, ὑποθήσομαι, οὐδ' ἐπικεύσω
ε 143.

817. Cf. N 224. — δέος: cf. 812. —
ὄκνος: hesitancy as the result of wea-
riness, faintness. Cf. κάματος 811. —
Cf. ὄκνη εἰκὼν οὐτ' ἀφραδίῃσι νόοιο
K 122.

818. σέων: monosyllabic. § 7 a.
— ἃς ἐπέτειλας: 'epexegetis' of σέων.

οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῶ.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.”
 825 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 “Τυδεΐδῃ Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
 μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρηι πρώτῳ ἔχε μῶνυχας ἵππους,
 830 τύψον δὲ σχεδὴν μῆδ' ἄζεο θούρον Ἄρηα
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων

819–821. Cf. 130–132.

821. οὐτάμεν [οὐτᾶν]: *sc. ἐκέλευε* from οὐ μ' εἷας 819.

822 ff. Cf. 605 f.

823. ἀλήμεναι [ἀλῆναι]: *to gather in close order, i.e. not to be scattered.* Cf. εἰλόμενοι 782, ἀλλέες 498.

824. μάχην ἀνά: cf. 167, 332.—ἀνά does not suffer anastrophe. On Δ 230.

825 = α 44, 80, 314, ν 329, 392, 420. The first half-verse introduces a reply more than seventy times in Homer; the second occurs more than forty times.

826 = 243.

827. Ἄρηα: for the length of the last syllable, cf. φλόγεα 745.—τό γε: in this, on this account, i.e. because Athena had warned Diomed (cf. 818) against attacking other gods than Aphrodite.

828. Cf. 808.

829. πρώτῳ: *first of all, before all others.*—ἔχε: *hold, guide.*

830. σχεδὴν: *near, i.e. in the hand-*

to-hand conflict.—An adv. acc., *sc. πληγῇν.* On 220. Cf. αὐτοσχεδίην M 192, ἀμφαδίην H 196, ἀντιβίην 220, ἀπριάτην A 99.—Obs. the repetition of the name 'Ares' in 827, 829 f., showing much more feeling than a pronoun would have done.

831. τοῦτον: cf. 761.—τυκτόν: *well-made.* Const. with κακόν, “a perfect curse,” with reference to the sufferings of war.—ἄλλοπρόσαλλον: the fortunes of war are ever-changing, and its god is *fickle.* Cf. Z 339, ξυνὸς (impartial) ἐνυάλιος, καὶ τε κτανέοντα κατέκτα Z 309, ἐπίμυξ δέ τε μαινεται Ἄρης λ 537.

832. πρώην: cf. προΐζα B 303.—ἐμοί κτλ.: const. with στεῦτ' ἀγορεύων, taken together.—στεῦτο: *made show, acted.* Cf. B 597, Γ 83, ρ 525.—ἀγορεύων: “in his words.”—The promise is not acknowledged by Ares in Homer, but cf. φ 412 ff. See on 715.—The whole thought is suggested by ἄλλοπρόσαλλον, which 832 f. explains.

- Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”
- 835 ὥς φαμένη Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε,
 χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμπαπέως ἀπόρουσεν.
 ἦ δ’ ἐς δίφρον ἔβαυε παραὶ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ’ ἔβραχε φήγνως ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.
- 840 λάζετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
 αὐτίκ’ ἐπ’ Ἀρηὶ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίου ἀγλαὸν υἷον·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη

833. μαχήσεσθαι, ἀρήξειν: depend on στείτο.—ἀρήξειν: cf. 507.

834. ὁμιλεῖ: here in a friendly manner.—τῶν: i.e. his promises to aid the Achaeans.

835. ὥς φαμένη: with these words. Cf. 290.—ἀφ’ ἵππων: see on καθ’ ἵππων 111.—Cf. Iuturna virago | aurigam Turni media inter lora Metiscum | excutit et longe lapsum temone relinquit, | ipsa subit manibusque undantis flectit habenas Verg. Aen. xii. 468 ff.

836. πάλιν ἐρύσασα: drawing him back, out of the open back of the car.—ἀπόρουσεν: cf. 20.

837. Athena herself takes the place of Diomed’s charioteer.—παραὶ [παρά, § 37 d β]: (to a place) beside.—This second half-verse defines ἐς δίφρον. Cf. 446, 791, 804, 857.

838. ἐμμεμαυῖα: full of eagerness for the fray. Cf. 142.—μέγα: adverbial.—φήγνως: oaken. Cf. φηγὺ 693.—Cf. ἔλακον ἄξωνων βριθομένων χυῖαι Aesch. Septem. 138, gemuit sub pondere cymba Verg. Aen. vi. 413, nitens

sub pondere faginus axis | instrepat Verg. Georg. iii. 172 f.

839. δεινὴν, ἄριστον: both receive prominence from the ‘chiastic’ order of the sentence (§ 2 o).

840. Cf. P 482, Q 441.—λάζετο: elsewhere only in the fourth foot of the verse, forming a dactyl before the ‘Bucolic diaeresis.’—μᾶστιγα: an essential part of the Homeric charioteer’s equipment.

841. Cf. 829.—αὐτίκα: for the ‘asyndeton,’ see § 2 n.

842-863. Ares wounded by Athena and Diomed.

842. Περίφαντα: a ‘homonym’ is a herald of Anchises, P 323.—ἐξενάριζεν: was stripping off the armor (ἐναρα, Z 68, 480), sc. when Athena and Diomed came up.—Nowhere else in Homer does a divinity slay a mortal. Elsewhere the gods satisfy themselves with encouraging their friends and dismaying their enemies.

844. μέν: a repetition of μέν 842, correl. with αὐτῷ 844. On Δ 227.—αὐτὰρ Ἀθήνη: for the transition at the ‘Bucolic diaeresis,’ see § 40 h.

- 845 δὴν' Ἄιδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.
 ὥς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
 ἧ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 850 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι.
 καὶ τό γε χειρὶ λαβοῦσα θεά, γλαυκῶπις Ἀθήνη,
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.
 855 δεύτερος αὖθ' ὠρμᾶτο βοῆν ἀγαθὸς Διομήδης
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτῆς. ὁ δ' ἔβραχε χάλκεος Ἄρης,

845. Ἄιδος κυνέην: this helmet of Hades made the wearer invisible (ἀδής). Cf. Ἄιδος κυνέη νυκτὸς ζῆφον αἰὼν ἐχουσα Hesiod *Shield* 227, σκοτοδασυπυκνότεριχά τιν' Ἄιδος κυνέην Arist. *Acharnians* 390. It is not mentioned elsewhere in Homer. It is needed here only on Ares's account,—not for mortals.—Cf. the 'Tarnkappe' of the Teutonic epos.—Artists represented this as a Phrygian felt cap ('fez') with the top inclining to the front like a horn.

847. αὐτόθι: explained by the following clause with *δοι*, just as *ἔασεν* is explained by *κείσθαι*.

849. Διομήδης: for the gen. with *ἰθὺς*, cf. βῆ δ' ἰθὺς Τεύκρον § 322. G. 182, 2; H. 757.

850. See on 14.

851. πρόσθεν: sooner, first, correlative with *δεύτερος* 855.—ὠρέξατο: cf. Δ 307.—ἵππων: sc. of Diomed. Ares was

on foot; he had lent his chariot to Aphrodite; cf. 363.

852. ἔγχεϊ: const. with *ὠρέξατο*.—ἀπό: const. with *ἐλέσθαι*. Cf. 317, 673, 691.

853. καί: in close connexion with *ὠρέξατο*, adds the sequel to that action.

854. ἐτώσιον: predicate. Cf. (ἐγχεος) ἡίχθη παλάμηφι ἐτάσιον Γ 368, ἄλιον 715.—Athena gave Ares's spear such a push that it passed uselessly under the chariot.

855. Cf. K 283.

857. νείατον κτλ.: cf. Δ 381, Π 821.—μίτρη: Δ 137. For the acc. (after a 'verb of clothing'), cf. Μυρμιδόνεσσι κέλευσεν | χαλκὸν ζώνυσθαι Ψ 129 f. G. 166, x. 4; 164; H. 724 a.

858. τῇ: adv. there.—διὰ: const. with *ἔδαψεν*. Cf. (ἐγχεος) ἰθὺς ἐμεῦ ὥσας, διὰ δὲ χροά καλὸν ἔδαψας φ 398, ἐμὸν δόρυ μακρόν, δ τοι χροά λειπίδεντα (lily) | δάψει N 830 f.

- 860 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δέισαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 865 καύματος ἕξ ἀνέμοιο δυσσαέος ὀρνυμένοιο,
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,
 870 δειξεν δ' ἄμβροτον αἶμα καταρρέον ἕξ ὠτειλῆς,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ ὀρῶν τάδε καρτερὰ ἔργα;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν

860 f. = H 148 f., of a shout of Poseidon.—*ὅσσον*: cf. 786.—*ἐπίαχον*: gnomic. Used esp. of joyous shouts of exultation over the foe.—*δεκάχιλοι*: *μύριοι*.—*Cf.* tu miser exclamas, ut Stentora vincere possis, | vel potius quantum Gradivus Homericus Juvenal xiii. 112 f.

861. *ἔριδα* κτλ.: cf. H 149, *ξυνάγωμεν Ἄρηα* B 381, *σύναγον κρατερὴν ὁσμίνην* Π 764.

862. *ἴπῳ*: on Δ 421.

863. *δέισαντας*: “as fear came over them.” The cause of the fear is given by the rest of the verse.—*Ἄρης* κτλ.: cf. 388.

864-909. *Return to Olympus of Ares, Athena, and Hera. Ares complains to Zeus and is rebuked by him. The wound is healed.*

864. *Cf.* οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστήρ | παμφαίνων Δ 62 f.—*ἐκ νεφέων*: out of the clouds, which the wind (865) appears to have gath-

ered.—*ἀήρ*: air, mist, i.e. the lower visible layer of the atmosphere.

865. *καύματος ἕξ*: “in consequence of the sultry heat,” before a thunderstorm, of which the wind is viewed as a result. Const. with *ἀνέμοιο* κτλ. *Cf.* ἐξ ἀνδρῶν 384.

866. *τοῖος*: i.e. so dark.

867. *ὁμοῦ νεφέεσσιν*: the rhythm of the verse indicates that this is to be const. with *φαίνετο*. Ares wrapped himself in a thick cloud as he ascended.

868. *Cf.* 360, 367, B 17, Θ 456.

869. *Cf.* 906.—*θυμὸν*: cf. κῆρ 399.

870. *ἄμβροτον αἶμα*: cf. 339 f.

872. *Cf.* 757.—*νεμεσίζῃ*: with causal participle. *Cf.* τέρεπτον εἰσορόωσαι Δ 9 f.—Ares makes the same complaint as Hera, and applies to Athena the same epithet (*ἄφρων*, 875) which Hera applied to him, 761.

873. *ρίγιστα*: adv.—*τετληότες εἰμὲν* [*ἑσμέν*]: periphrastic perfect. Equiv. to *τέτλαμεν*. *Cf.* Δ 211, Z 488, *πεπρωμένος ἐστίν* Γ 309.

ἀλλήλων ἰότητι, χάριω ἄνδρεσσι φέροντες.
 875 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 880 ἄλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείνω παῖδ' αἰδηλὸν·
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·

874. ἀλλήλων: equiv. to ἄλλος ἄλλου. Cf. 384. Const. with ἰότητι. — χάριω φέροντες: cf. 211. — ἄνδρεσσι: equiv. to βροτοῖσι. Cf. 839.

875. Ares turns from his general complaint to the special matter in hand. — σοὶ κτλ.: with thee we all quarrel, etc. — μαχόμεσθα: for this term used of contention in thought and word, cf. Z 329, A 8, μαχισαμένω ἐπέεσσιν A 304, ἐγὼν Ἀχιλεὺς τε μαχισάμεθ' εἵνεκα κούρης B 377, Diomed's words Ἀτρεΐδῃ, σοὶ πρῶτα μαχίσσασθαι I 32. — τέκες: on Δ 515.

876. οὐλομένην: destructive. Cf. A 2. Equiv. to αἰδηλὸν 880. — For the position, see on 313. — ἀήσυλα: unseemly. Opposed to αἰσῖμα (cf. Z 62). — μέμνηεν: cf. 430.

877. μὲν γάρ: while, introduces a case in point. — "Your indulgence to your daughter is to blame for all the trouble." — ὅσοι θεοὶ κτλ.: equiv. to τῶν ἐν Ὀλύμπῳ θεῶν.

878. σοὶ τε: the τέ is loosely placed after the pron. instead of after ἐπιπείθονται. — δεδμήμεσθα (δάμνημι): we are subject, we are obedient. For the change of person from ἐπιπείθονται,

cf. H 159 f., P 250, οὐ γὰρ Κύνκλωπες Διὸς αἰγιόχου ἀλέγουσιν, | οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολλὰ φέρτεροί εἰμεν I 275 f. — ἕκαστος: in participial appos. with the subj. of the verb.

879. ταύτην: on τοῦτον 761. — ἐπεὶ κτλ.: Ares does not utter distinctly, but rather assumes as evident, the thought implied in contrast to 877 f., that Athena had been disobedient. — ἐπεὶ, ἔργῳ: for the pair, cf. ἡ ἐπεὶ ὄνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ A 395.

880. "You let her do as she pleases, since she is your own daughter." — ἀνιείς: cf. ἀνιῶσα 422, ἀνῆκε 405, ἀνέντες 761. — ἐγείνω: cf. 875.

881. ἣ κτλ.: she who, etc. An independent sent. as an exclamation. — νῦν: refers to αἰὲν 876. — ὑπερφίαλον: the epithet shows Ares's bitterness. It is not a 'standing epithet' of Diomed. — Διομήδεα: for the 'synizesis,' cf. σάκεα Δ 113, Διομήδεα Δ 365.

882. ἀνέηκεν: urged on. With a different meaning from ἀνιείς 880; on 228. — ἐπὶ θεοῖσι: against the gods. Cf. ἐπὶ Τρώεσσι μάχεσθαι 124.

883 f. = 458 f.

- 885 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἥ τέ κε δηρὸν
αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἥ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.”
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
890 ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν·
τῷ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γέωατο μήτηρ.

885. ἥ τε κτλ.: cf. ἥ τέ κεν ἦδη |
λαῖνον ἔσσο χιτῶνα Γ 56 f.

886. πῆματ' ἔπασχον: although
the god Ares could not die, yet he
assumes that he might have lain as
dead. Hence the contrast with ζῶς
887. Cf. Ares's words, εἴ πέρ μοι καὶ
μοῖρα Διὸς πληγέντι κεραυνῷ | κείσθαι
ἰμοῦ νεκρῶσι μεθ' αἵματι καὶ κονίῃσιν
Ο 117 f.—ἐν κτλ.: cf. Π 661. The
second half-verse defines αὐτοῦ.

887. ζῶς: ζωός. Concessive. —
ἀμενηνός: powerless. Only here in
the *Iliad*. Cf. νεκρῶν ἀμενηνὰ κέρηνα
κ 521.—ἔα: cf. Δ 321.

889 f. Reply to 872–874. — ἄλλο-
πρόσαλλε: cf. 831.

890. Cf. A 176.

891 = A 177. Here the verse seems
in place, while in A (applied by Aga-
memnon to Achilles), it seems better
fitted to be an honour than a reproach.
—φῶλη: the pred. adj. regularly
agrees with the preceding noun, and
the rest of the verse is in a sort of
appos. with ἔρις.

892 ff. Reply to 875 ff. — “Athena

and I are not to blame;—your
mother is responsible for your suf-
ferings.”—τοί: let me tell you.—
μένος: spirit, fury.—ἀάσχετον: the
opposite of 878.—οὐκ ἐπεικτόν: not
to be overcome. Cf. οἶσθα μὲν οἶον
ἐμὸν μένος ἔμπεδον οὐδ' ἐπεικτόν, | ἔξω
δ' ὥς τε τις στερεὴ λίθος ἢ σίδηρος
τ 493 f.

893. Ἥρης: with emphasis at the
close of the sentence and begin-
ning of the verse. In appos. with
μητρός 892; see on 313.—τὴν μὲν:
demonstrative.—σπουδῇ: with diffi-
culty, scarcely.—The thought is gen-
eral. Zeus refers to no particular
instance.

894. τῷ: therefore.—κείνης: const.
with ἐννεσίησιν.—ἐννεσίησιν: for the
pl., cf. ἀτασθαλίησιν Δ 409.—Hera
cannot have urged Ares to enter the
battle on this occasion! Or, is the
reference to 762 f.?

895. ἀλλ' οὐ κτλ.: cf. P 41, Ψ 441.
—ἔχοντα: supplementary partic. with
ἀνέξομαι.

896. γένος: cf. γένος 544.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἶδηλος,
καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων."

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.

900 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσειν.

[ἠκέσατ'· οὐ μὲν γάρ τι καταβλητός γε τέτυκτο.]

ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν

ὑγρὸν ἑόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,

ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρῃα.

905 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν·

παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.

αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,

Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενῇσι Ἀθήνῃ,

παύσασαι βροτολογιὸν Ἄρῃν ἀνδροκτασιῶν.

897. τεύ: τινός. § 24 r.

898. καὶ δὴ πάλαι: even long ago, i.e. not just now.—ἦσθα: the fg. hiatus is justified by the pause.—ἐνέρτερος: comparative of ἐνερος. Lower than the Uranions.—Οὐρανιῶνων: here, at variance with ordinary Homeric usage, the Οὐρανίῳνες are not the inhabitants of heaven (373, § 21 a), but the Titans, Cronus, Iapetus, etc., sons of Οὐρανός, the race that (acc. to later story) ruled before Zeus, and were hurled by him into Tartarus. Cf. *Θ* 13 ff., 479 ff., *Ξ* 279, *Ο* 225, Hesiod *Theog.* 720.

899. Παιήονα: on 401.—ἀνώγειν: cf. 509.

900 f. = 401 f.

902. ὥς ὅτε: cf. *Δ* 130.—ὀπός: sap of the fig-tree used instead of rennet. Cf. *fici sucus lacteus acetii naturam habet; itaque coaguli modo lac contrahit* Pliny *Nat. Hist.* xxiii. 63.—λευκόν: for the

'standing epithet,' see § 1 p.—ἐπειγόμενος: (hastily,) speedily. Cf. *Ξ* 519, *Υ* 119.

903. ὑγρὸν: in immediate contrast with συνέπηξεν. Cf. ὑγρὸν ὕδωρ *δ* 458.—περιτρέφεται: (the milk) is curdled around, as it is stirred. Cf. ψυχρή (cold), καὶ σακέεσσι περιτρέφετο κρύσταλλος (ice) *ξ* 477, νηχόμενοι, πολλὰ δὲ περὶ χροτὶ τέτροφεν ἄλμη (crust from the brine) *ψ* 237.—For the pres. used in comparisons, cf. *Δ* 434.—κυκώωντι: for the one who stirs it, i.e. as it is stirred.

904. καρπαλίμως: one of the points of the comparison; cf. ἐπειγόμενος 902, ὦκα 903.

905. Ἥβῃ: on *Δ* 2.—λούσεν: i.e. prepared the bath.—ἔσσειν (*ἐννυμι*): sc. μν.—For the hiatus, see § 14 a.

906. Cf. *A* 405.

908 = *Δ* 8.

909. ἀνδροκτασιῶν: cf. 717, 762 f., 842.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ.

Ζήτα δ' ἔρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ὁριστός.

Colloquium Hectoreum narrat cum coniuge Zeta.

'In Zeta, Hector prophesies;
Prays for his son; wills sacrifice.'

Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἔθυσε μάχη πεδίοιο,

The beginning of the Sixth Book seems to be closely connected with the last verses of the Fifth Book. Diomed is still the mightiest and most feared of the Achæan chieftains although he is not mentioned among the combatants in the early part of the Book, and finally disappears in the interest which is excited by Hector. The latter's visit to the city of Ilios assumes the 'Bravery of Diomed' in E.

On the departure of the divinities from the field of battle, the Trojans are hard pressed by their foes. Helenus advises his brother Hector to go to the city and urge the matrons to offer sacrifices and vows to the goddess Athena, in the hope that she may be propitiated and break the spear of Diomed. The action soon passes to quieter scenes. The time occupied by Hector in traversing the Trojan plain, is occupied by the meeting of Glaucus and Diomed, which

emphasizes the sanctity of friendship and the tie between guest and host (so sadly wronged by Paris). The visit of Priam's great son to Ilios affords the poet the opportunity to take up the story of the Third Book and give the hearer a view of the homes of the royal family of Troy and a glimpse of their relations to each other. At the close of the Book, Hector's loving wife and infant child are introduced in an episode which has given its name to the Book, 'The Meeting of Hector and Andromache.' Paris suggests a contrast to the sanctity of both Diomed's friendship and Hector's love.

1-60. *Victorious conflict of the Achæans, after the departure of the divinities.*

1. οἰώθη (olos): *was left alone, was deserted*, by the gods. ἐμονώθησαν οἱ μαχόμενοι. Cf. the closing verses of the preceding Book.

2. πολλά: *often*. Originally cognate acc., with ἔθυσε. — ἔνθα κτλ.: cf.

- ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
 μεσσηγὺς Σιμόντος ἰδὲ Ξάνθοιο ῥοάων.
- 5 Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
 Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 υἷον Ἐυσσώρου Ἀκάμαντ' ἥν τε μέγαν τε.
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασειῆς,
- 10 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν ἐκτιμέῃ ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
- 15 πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.

E 223. — ἰθὺς: cf. ἰθὺς φέρον κτλ. E 506. — The following caesura is unusual. § 40 m. — πιδίοιο: local gen. with ἰθὺς. G. 179, 2; H. 760.

3. ἀλλήλων: gen. after ἰθυνομένων. Cf. Μενελᾶον Δ 100. — ἰθυνομένων: sc. μαχητῶν. Cf. περὶ στήθεσσι δὲ χαλκὸς | σμερδαλέον κονάβιζε (rang) τιτυσκομένων (aiming) καθ' ὅμιλον | ἀλλήλων N 497 ff. In later Greek, this would be considered as gen. abs., but here the implied noun is prob. a limiting gen. with μάχη. § 3 f.

4. This verse defines the scene of the conflict. Cf. E 774. — Σιμόντος: connected directly with μεσσηγὺς by the rhythm of the verse. Cf. τόσσα μεσηγὺν νεῶν ἦδὲ Ξάνθοιο ῥοάων | . . . πύρα φαίνεται Ἰλίοθι πρὸ Θ 560 f. — Ξάνθοιο: i.e. the Scamander, not the Lycian Xanthus of E 479. Cf. (ποταμός) δὲν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Ξακμανδρον T 74.

5. Cf. M 378. — πρῶτος: sc. after the departure of the gods. — ἔρκος Ἀχαιῶν: cf. Γ 229, (Achilles) ὃς μέγα

πᾶσιν | ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο A 283 f. Ajax is called a πύργος ("tower of strength") λ 556.

6. ῥῆξε κτλ.: cf. ῥηξήνωρ as an epithet of Achilles, H 228. — φάλαγγα: only here in the sing.; of the troop nearest Ajax. — φόως [φῶς, φῶς]: figurative. This metaphor is freq. in the Old Testament, as well as its opposite (darkness) as a figure for trouble. — ἔθηκεν: equiv. to ἐποίησε. Cf. E 122, Ἀχαιοὶς ἔλγε' ἔθηκεν A 2.

7. βαλὼν: cf. E 346. — ἐνὶ Θρήκεσσι [Θραξί]: equiv. to Θρηκῶν.

8. Ἀκάμαντα: see on E 462.

9-11 = Δ 459-461.

13. Τευθρανίδην: in appos. with Ἀξυλον. An Achaean named Teuthras is mentioned E 705. — Ἀρίσβῃ: near Abydos. Cf. B 836.

14. ἀφνειὸς κτλ.: cf. E 544. The adj. is attracted (as freq.) to the const. of the preceding rel. clause.

15. φιλέεσκεν: of hospitable reception, as is made clear by the following half-verse. Cf. τοὺς δ' ἐγά

- ἀλλά οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκειν ὑφηνίοχος· τῶν δ' ἄμφω γαῖαν ἐδύτην.
- 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν·
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρარέη τέκ' ἀμύμονι Βουκολίῳ.

ἐξέλινσσα καὶ ἐν μεγάροισι φίλησα Γ 207, *χαῖρε, ξεῖνε, παρ' ἡμῖ φιλήσεται* α 123, *χρὴ ξείνον παρέοντα φιλεῖν, ἐθέλοντα δὲ πέμπειν* ("welcome the coming, speed the parting guest") ο 74. Obs. the play on φίλος 14.—*ἔδφ* κτλ.: living upon a highway, Axylus had special opportunities for the exercise of hospitality.—*οἰκία*: the 'quantity' of the ultima marks the declension,—if any such help is needed.

16. *Cf.* E 53, *nec tibi Thessalicos tunc profuit, Ornyte, reges|hospitiis aut mente moras fovisse benigna* Val. Flacc. *Arg.* iii. 173 f.—*τῶν γε*: refers to *πάντας*, to whom he had shown hospitality.—*ἤρκεσε* κτλ.: *cf.* B 873, T 289.

17. *πρόσθεν ὑπαντιάσας*: opposing him (i.e. Diomed) first.—The neg. of 16 is const. with this partic. as well as with the verb. "No one of these met Diomed and warded him off from Axylus."—*ἀπηύρα*: *sc.* Διομήδης. Followed by two accusatives.

18. *αὐτὸν* κτλ.: *cf.* N 831, Π 279.—In appos. with *ἄμφω*.

19. *ὑφηνίοχος*: not 'under-charioteer,' but *charioteer* under the authority of Axylus. *Cf.* ὑποδμῶς δ 386, ὑποδρηστήρης ο 330.—*τὰ δ' ἄμφω*: emphatic repetition of *ἄμφω* 17.—*γαῖαν ἐδύτην*: i.e. their souls descended to Hades. *Cf.* τί παθόντες

ἐρεμνὴν (*gloom*) γαῖαν ἔδυτε ω 106, a question addressed by the shade of Agamemnon to the souls of Penelope's suitors.

20. *Εὐρύαλος*: associated with Diomed and Sthenelus in the command of the men of Argos. B 565.—*Ὀφέλιον*: an Achaean 'homonym' is slain by Hector, Δ 302.

21. *Αἴσηπον*: this warrior (mentioned only here) received his name from the Trojan stream Aesepus. *Cf.* Δ 91. See on Δ 474.—*Πήδασον*: named from the town of the same name. *Cf.* 35.

22. *νηὶς*: *naiad, fountain-nymph*. In appos. with *νύμφη*.—*Cf.* τὰ Γυγαίη τέκε λίμνη B 865.—For 'orestiads,' see 420. *Cf.* τῇ (i.e. Artemis) δέ θ' ἄμα νύμφαι, κούραι Διὸς αἰγυίοχοιο | ἀγρονόμοι παίζουσι ζ 105 f. 'Dryads' and 'hamadryads' are not mentioned in Homer. The Homeric nymphs who become enamored of mortals, all dwell in Asia Minor, and for the most part in its northwest corner. Nymphs apparently did not abound in the Homeric times.—*Ἀβαρβάρη*: i.e. the nymph of the pond near which Bucolion tended his flocks. The name is thought to refer to the clearness of the water.—These episodes in the poem served to relieve the monotony of long lists of warriors.

Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 25 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ,
 ἣ δ' ὑποकुσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 30 Πιδύτην δ' Ὀδυσσεὺς Περκῶσιον ἐξενάρϊξεν
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατνιόεντος ἐυρρείταιο παρ' ὄχθας

23 f. A parenthetical remark.

24. σκότιον: pred. adj., in secret, i.e. without marriage. Cf. *furtim* in Helenor | Maeonio regi quem serva Lycymnia *furtim* | sustulerat Verg. *Aen.* ix. 546; also, Ἐυδωρος παρθένιος Π 180, σκότιοι παῖδες Eur. *Alc.* 989.

25. ποιμαίνων κτλ.: cf. Δ 106.—It was one of the patriarchal customs of the Homeric times that kings and kings' sons should tend their flocks and herds. Cf. 424, E 313.—ἐπ' ὅεσσι: cf. E 137.—μίγῃ: sc. Βουκολίων νόμῳ.—φιλότῃτι κτλ.: cf. Γ 445.

26. διδυμάονε: cf. E 548.

27. ὑπέλυσε: loosed beneath, with reference to the knees (on Δ 314). Cf. O 581, Ψ 726, Π 341.—φαίδιμα: a standing epithet of the γυῖα.—γυῖα: in this connexion is interchangeable with γούνατα.

28. Μηκιστηιάδης: i.e. Euryalus. Cf. B 566. For the formation, cf. Πηληϊάδew A 1. § 21 d.—τεύχεα κτλ.: cf. E 164.—Seven Trojans now have been slain by three Achaeans. In

the next eight verses, seven Trojans are slain by seven Achaeans.

29. ἄρα: marks a new member in the enumeration.—Πολυποίτης: king of the Lapithae. Cf. B 740, M 129 ff.

30. Ὀδυσσεύς: cf. E 519, 669 f.—Περκῶσιον: from Percote, on the south shore of the Hellespont.—ἐξενάρϊξεν: here plainly equiv. to slew. Cf. ἐνήρατο 32.

31. Τεῦκρος: son of Telamon (father of Ajax) and Hesione (on E 640). He was famed as an archer. Cf. Θ 266 ff., Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν | τοξοσύνην, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὁσμίνῃ N 313 f., Ψ 859 ff.

32. ἐνήρατο (ἐναίρω): cf. ἐναρα σπoils, 68.—Ἀντίλοχος: cf. Δ 457.

34. Σατνιόεντος: a stream in the territory of the Trojan Leleges.—ἐυρρείταιο: strictly a substantive.—παρ' ὄχθας: on the banks. Cf. E 445, παρ' ὄχθας Σαγγαρίου Γ 187, Δ 487, τέμενος νεμόμεσθα μέγα Ἡάνθου παρ' ὄχθας M 313, Σ 533, Φ 337. παρὰ with the acc. sometimes in Homer, as regularly in the later Boeotian dialect, is used where παρὰ with the dat.

- 35 Πήδασον αἰπewήν. Φύλακον δ' ἔλε Λήϊτος ἥρως
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἄδρηστον δ' ἄρ' ἔπειτα βοήν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 40 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῶ μὲν ἐβήτην
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κονίησιν ἐπὶ στόμα. πὰρ δέ οἱ ἔσθη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·
 45 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων·

is expected. The acc. with preps. tended to supplant the dative.

35. Πήδασον: home of king Altes, who gave his daughter Laotoë in marriage to Priam. § 85 ff. The city was destroyed by Achilles. γ 92. A part of the surviving Leleges fought under Hector. — Φύλακον: a Trojan. A 'homonym' was more noted; B 706, N 698, ο 231. — Λήϊτος: a Boeotian leader. B 494.

36. φεύγοντα: in flight. — Εὐρύπυλος: on E 76. — Μελάνθιον: mentioned only here. — Both names of this verse appear in the *Odyssey*.

37. Ἄδρηστον: mentioned only here. To be distinguished from the son of Merops (B 830), from the famous Argive king (on E 412), and from another Trojan (slain by Patroclus, π 694).

38. οἱ: const. with ἵππῳ, "his horses." — ἀτυζομένῳ: "fleeing in fright." Cf. 41, ζ 7.

39. βλαφθέντε: hindered, i.e. entangled. This is antecedent to, and cause of, ἄξαντε. — μυρικίνῳ: tamarisk-shrubs on the Trojan plain are mentioned also K 466, φ 18, 350. They

are common in modern Greece. — ἀγκύλον: on E 231.

40. ἄξαντε: from ἄγνυμι. — ἐν πρώτῳ ῥυμῷ: at the front end of the pole. Cf. π 371, E 729, εὐξέστω ἐπὶ ῥυμῷ | πέτρῃ ἐπὶ πρώτῃ Ω 271 f. The pole broke in the same place at π 371. — The horses were held to the chariot only by the yoke, which was fastened to the pole. Thus when the pole was broken, the horses were free. On E 730. — αὐτῶ: themselves, in contrast with the deserted chariot.

41. Cf. φ 4, 554. — οἱ ἄλλοι: those others.

42 = ψ 394. — αὐτός: i.e. Adrastus.

43. πρηγῆς: pred., explained by ἐπὶ στόμα on his face, in the second half-verse. Cf. pronusque magister | volvitur in caput Verg. Aen. i. 115 f., καὶ δ' ὃ ἔρ' ἐπὶ στόμ' ἔωσε π 410. — στόμα: cf. Lat. os. — ἔσθη: inceptive; took his stand.

45. ἐλλίσσεται (λίσσασθαι): sc. Μενέλαον. For the doubling of the λ after the augment, see § 25 f. — γούνων [γονάτων]: const. with λαβόν. Cf. παρέξ(εο καὶ λαβὲ γούνων A 407, ἐλάν ἐλλίσσεται γούνων φ 71.

“ζώγρει, Ἀτρεός υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἄφνευῷ πατὴρς κειμήλια κείται,
χαλκός τε χρυσός τε πολύκμητος τε σίδηρος·
τῶν κέν τοι χαρίζαιτο πατὴρ Ἀπερείσι' ἄποινα,
50 εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·
55 “ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως

46 = Δ 131. — ζώγρει: sc. μέ. On E 698. Cf. ζώγρειτ' αὐτὰρ ἐγὼν ἐμὲ λάσομαι K 378. — ἄξια: *worthy*. Equiv. to Attic ἀντάξια. It seems never to mean 'deserving' in Homer. — ἄποινα: the ransom was the strongest motive for sparing a prisoner's life.

47. Cf. Δ 132. — ἐν πατρός: sc. δόμῳ. Cf. 378 f., ἐς Ἀχαιῶν ἐλθεῖν Ω 309, εἰς Ἀἶδαο Θ 367, εἰν Ἀἶδαο X 389, Ἀἶδαο εἰσω 284. — κειμήλια: connected with κείμεν *lie, stored up*. Explained by the fg. verse.

48-50 = K 379-381; cf. Δ 133-135.

48 = φ 10, ξ 324. — πολύκμητος: the poet was well aware of the difficulty of working iron as compared with copper, the more usual metal for tools and weapons.

49. τῶν: of these. Ablatival genitive. Cf. χαρίζομένη παρεόντων α 140. — ἀπερείσια κτλ.: cf. A 13.

50. εἴ κεν: 'It is difficult to see any essential difference between these protases with εἴ κε and those with the simple εἰ and the optative.' GMT. 460. — ζῶν: pred. to ἐμέ, *that I was alive*. Cf. αὐτὰρ Ὀδυσσεὺς ταλασίφρονος οὐ ποτ' ἔθασκεν | ζωὴν οὐδὲ θανάτου ἐπιχθονίων τευ ἀκούσαι ρ 114 f., 527. — This thought is repeated in ἐπὶ

νηυσὶν Ἀχαιῶν, i.e. in the Greek camp (to which Menelaus would have sent him; cf. 52). Cf. εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀἶδαο δόμοισιν X 52. — For the 'acc. of the person' with πεπύθοιτο, cf. E 702.

51. Cf. Δ 208. — ἔπειθεν: parallel to φάτο.

52. καὶ δὴ κτλ.: *and he was just about*. Cf. 393. — τάχ' ἐμελλε: cf. A 181, Ψ 773, ι 378.

53. καταξέμεν [καταγαγεῖν]: on E 26. For the 'mixed' aorist form, cf. ἔχον E 773, ἔξετε δὲ Πριάμοιο βίην Γ 105.

54. ἀντίος: predicate. Cf. ἐναντίοι E 497. — θέων: *running*. Much like the adv. θοῶς. — ὁμοκλήσας: on E 439.

55. ὦ πέπον: *my good fellow*. Spoken with a kind of condescension. — ὦ Μενέλαε: the repetition of the address marks the speaker's strong feeling. Cf. P 238, ὦ δαιμόνιε, τί χροῖμα πάσχεις, ὦ πάτερ; Ar. *Clouds* 816. — ὧ: marks a contrast, i.e. an objection, to the deed of the person addressed. Cf. Ξ 284, O 244, P 170. — οὕτως: *thus, sc. as Menelaus was doing, in sparing the life of Adrastus*. Cf. δ 543.

ἀνδρῶν; ἥ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὀλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὃν τινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
 60 Ἴλιου ἑξαπολοίατ' ἀκηδεστοὶ καὶ ἄφαντοι."

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
 αἰσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 65 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·

56. ἀνδρῶν: a general form of statement, instead of ἀνδρός. Cf. πρὸς Τρώων 57.—ἥ σοὶ κτλ.: an ironical question, with reference to the crime of Paris.—"You, I suppose, have been excellently treated by the Trojans."—σοί: always emphatic in Homer. Here it marks the identity of person with σύ 55.—ἄριστα: corresponds to the Attic εὖ.

57. τῶν: demonstrative.—ὑπεκφύγοι: cf. E 318, κῆρας ὑπεξέφυγεν θανάτοιο X 202.

58. μηδ' ὄντινα: not even whomever.—This clause, in passionate excitement, is added to μὴ τις 57.

59. κοῦρον ἐόντα: as boy. Added simply to mark the sex.—φέροι: the verb is attracted to the mood of the principal clause. Cf. Γ 290. G. 235, 1; H. 919 a.—μηδ' ὃς: ne is quidem. Resumption of the principal thought of 57.—ἀλλ' ἅμα πάντες: the affirmative contrast to the preceding.

60. Ἴλιου: const. with the fg. ἐξ. Cf. θεῶς 100, μάχης E 763.—ἀκηδεστοὶ: unburied. Cf. σώματ' ἀκηδέα ω 187, κηδεμόνες Ψ 674.—ἄφαντοι:

leaving no trace behind.—Both adjs. are 'proleptic.' "May they perish and be" etc.

61 = H 120, N 788.—παρέπεισεν: with reference to ἐπειθεν 51. "Wrought a change in the mind of his brother."—ἀδελφειοῦ: cf. E 21. The form ἀδελφός is not Homeric. κασίγνητος is more than twice as freq. as ἀδελφεός.

62. αἰσιμα κτλ.: here only does the poet seem to approve of a deed of cruelty.—παρειπών: cf. 337.—For the length of the first syllable, see § 41 m.—ὁ δὲ: i.e. Menelaus, who had now left Adrastus to Agamemnon.—ἀπό: for the length of the 'ultima,' see on E 343.

64. Cf. E 447, 517.—ἀνετράπετο: equiv. to ὑπτιος ἔπεσεν. Cf. Δ 108.—Ἀτρεΐδης: i.e. Agamemnon.

65. λὰξ κτλ.: cf. N 618, Π 503.—λὰξ: cf. E 620.

66. ἐκέκλετο κτλ.: a standing verse-close of the Iliad. Cf. 110, Θ 172, Λ 285, Ο 346, 424, 485, Π 268, Ρ 183.—μακρὸν αὔσας: cf. N 413, 445, Ξ 453, 478, Χ 294.—αὔσας: cf. Δ 508.

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρῃος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
70 ἄλλ’ ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἐκῆλοι
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστων.
ἐνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ’ Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
75 εἰ μὴ ἄρ’ Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς
Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ’ ἄριστος·

67 = B 110, O 783, T 78. — ὦ φίλοι κτλ.: an honorable address to all warriors. — θεράποντες κτλ.: applied to the two Ajaxes in O 79, K 228.

68. The Greeks are first to make sure of the victory and to follow it up, and not to delay the pursuit by gathering the spoils. — ἐνάρων: made emphatic by the verse-pause. Gen. after ἐπιβαλλόμενος, *laying hands upon*.

69. πλείστα: “more than any one else.” — κέν: in a final clause. See G. 216, 1 κ. 2; H. 885 c. — φέρων: the partic. contains the more important thought. § 3 v.

70. καὶ τὰ: sc. ἔναρα from 68. “The booty too.”

71. ἅμ [ἀνὰ] πεδίον: *along the plain*. — συλήσετε: fut. of positive assurance, after the command. Cf. νῦν μὲν παυσάμεσθα, . . . ὕστερον αὐτε μαχησόμεθα H 290 f., εἰξάτέ μοι διελθέμεν· αὐτὰρ ἔπειτα | ἄσσεσθε κλαυθμοῖο Ω 716 f., μ 23 ff. — The speaker included himself in the subj. of κτείνωμεν, but, with indifference, he leaves the plunder to the inferiors. For the change of person, cf. εἶδομεν ἢ κεν Ἀχιλλεύς | νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται | . . . ἢ κεν σφ’ δουρὶ

δαμήν X 244 ff. — συλήσετε: followed by two accusatives. Cf. ἀπήρα 17.

72–118. On the advice of Helenus, Hector goes to the city, in order to bid the Trojan matrons supplicate Athena’s mercy.

72 = E 470, 792.

73 f. = P 319 f.; cf. P 336 f. — ἐνθα αὐτε: on E 1. — ὑπ’ Ἀχαιῶν: gen. of agent, since the connexion implies a passive idea. See H. 820.

74. εἰσανέβησαν: ἀνὰ is used of approach to the city (on a height), as κατὰ for going to the camp (cf. 53). — ἀναλκείησι: for the dat. of the agent, cf. κηρὶ δαμείς § 11, ἀνδρὶ δαμείς Γ 429. — For the pl. of the abstract, cf. Δ 409, E 649.

75. Αἰνεία: Aeneas is made prominent here as in E. As commander of the Dardanians, he is next in rank to Hector in the Trojan army. Cf. B 819. Little more is heard of him until the last of the four days of battle, when he meets Achilles, T 158 ff., but is saved by Poseidon.

76. Ἑλένος: has here and H 44 ff. decisive influence on the course of action. He takes part in the conflict, N 576, but is not prominent as a warrior. He is the prophetic son of

“Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ’ ἄριστοι
 πᾶσαν ἐπ’ ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 80 στήτ’ αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ’ ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ’ αὖθι μένοντες,
 85 καὶ μάλα τειρόμενοί περ· ἀναγκαίῃ γὰρ ἐπέιγει·
 Ἑκτορ, ἀτὰρ σὺ πόλῳδε μετέρχεο, εἰπέ δ’ ἔπειτα

Priam, corresponding to Priam's daughter Cassandra, who does not exercise the seer's gifts in Homer. — *οἰωνοπόλων* κτλ.: cf. A 69, of Calchas.

77. *ἐπεὶ* κτλ.: the address is followed immediately by the reason for it. Cf. H 327 ff. — *πόνος*: i.e. the battle, and the care and responsibility for it. On *πонуόμενον* Δ 374. — *ὕμμι* [ὁμῖν] κτλ.: (*is leaned*) rests upon you.

78. *Τρώων* κτλ.: partitive gen. with *μάλιστα*. — *Λυκίων*: cf. Δ 197. These here represent the whole body of allies. This is esp. fitting since Sarpedon had been prominent in the preceding Book, and the other Lycian leader, Glaucus, is to have an important place in this Book.

79. *πᾶσαν ἐπ’ ἰθὺν*: cf. δ 434. — *ἰθὺν*: course, enterprise. — *μάχεσθαι* κτλ.: “in battle and in council.” A freq. pair. — The second half-verse is parallel to *ἐπ’ ἰθὺν*. Cf. 6, 60, 82, 106 f., 115.

80. *στήτε*: take your stand, halt. Cf. *στήτέ μοι, ἀμφίπολοι* ζ 199. — *αὐτοῦ*: right here. — *ἐρυκάκετε*: for the redup., cf. *ἠρίπα* E 650.

81. *πάντῃ* κτλ.: cf. K 167, Π 496,

533. — *αὐτε*: again. Uttered in a reproachful tone. — *ἐν χερσὶ*: in the arms, sc. for shelter and protection. Cf. *ἐν χερσὶ τίθει* A 441, *ἐν νήεσσι πεσόντες* B 175. Const. with *πεσέειν*. On E 370. — *γυναικῶν*: sc. who have come even before the Scaean Gate. Cf. 238.

82. *φεύγοντας*: const. with *λαούς*, implied in *λαὸν* 80. — *δηίοισι* κτλ.: cf. *δυσμενέσιν μὲν χάρμα* Γ 51. — Either *η* is shortened here before *ι*, or the antepenultimate *ι* is pronounced as *y*. — *χάρμα* (*χαίρω*): an object of joy, a delight. — Cf. K 193, P 636, Ψ 342.

83. *φάλαγγας*: not yet used as a technical term, in Homer. — *ἐποτρύνητον*: aor. subjunctive.

84. *ἡμεῖς μὲν*: we others, the rest of us. Correl. with *ἀτὰρ σὺ* 86.

85. *ἀναγκαίῃ* [ἀνάγκῃ] κτλ.: cf. τ 73.

86. *Ἑκτορ*: the voc. in Greek poetry is often placed for emphasis before the clause with which it is connected. Of course it has no syntactical construction. — *ἀτὰρ*: follows the voc., as 429, X 331; cf. δ *φρίττις*, ἀλλὰ *εὖξον ἦδη μοι σθένος ἡμιόνων* Pind. *Ol.* vi. 22. — *πόλινδε*: the locative force of *-δε* is repeated in the prep. of *μετέρχεο*. — *εἰπέ*: say, i.e. bid.

μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 90 πέπλον, ὃ οἱ δοκεῖ χαριέστατος ἥδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θείναι Ἀθηναίης ἐπὶ γούνασιν ἡκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ

87. σῇ καὶ ἐμῇ: marks the relationship of the two brothers with more feeling than *ἡμετέρῃ*. More than half of Hector's brothers were only half-brothers. Cf. the same feeling in (Joseph) 'saw his brother Benjamin, his mother's son,' *Genesis* xliii. 29. — ἡ δ: subj. of the imperative *θεῖναι*: 92. The commission is given in direct discourse. — *ξυνάγουσα*: *leading together, gathering*; i.e. calling by messengers. Cf. 286 ff. — *γεραιὰς* [*γραιῦς*]: fem. of *γέροντας*.

88. νηὸν [*νεών*]: acc. of 'limit of motion' after *ξυνάγουσα*. On E 367. Cf. ὅσοι κεκλήματο βουλὴν K 196. — ἐν πόλει ἄκρη: ἐν ἀκροπόλει.

89. οἷξασα: the Greek does not require that the act be done in person, and, in fact, the priestess Theano opened the temple (298). Cf. 270 with 287. On Δ 260. — *ἱεροῖο* κτλ.: i.e. νηοῦ.

90-92. Cf. 271 ff.

91. οἱ αὐτῇ: *ἐαυτῇ*.

92. Cf. 273, 303. — *θεῖναι*: on ἡ δὲ 87. — For the inf. as inv. of the third person, cf. εἰ μὲν κεν ἐμὲ κείνος ἔλῃ . . . σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι H 77 ff., ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι λ 443. — ἐπὶ γούνασιν: on the lap of the sitting statue. The robe was placed on the knees of the goddess as if for actual use. The

worshipper desired to adorn the image of the divinity. Thus, in modern times, robes and jewels are given to figures of the Virgin and the Holy Child. — This is the only distinct reference in the Homeric poems to a graven image (here, prob. of wood) of a divinity, and temples do not seem to abound. — Strabo, xiii. 601, says that very many of the early statues of Athena represented her in a sitting posture.

93-97 = 274-278; cf. 308 ff.

93. ὑποσχέσθαι: *vow*.

94. ἦνις: cf. (iuvencum) *candentem* Verg. *Aen.* ix. 628. — ἡκέστας [*ἀκεντήτους*]: *ungoaded* (*κεντέω*), i.e. not used for menial labor and thus rendered unfit for sacrifice. Cf. σοὶ (i.e. Athena) δ' αὖ ἐγὼ βέτω βοῦν ἦνις εὐρυμέτωπον, | ἀδμήτην, ἦν οὐ παρὰ (ὕδον) ἤγαγεν ἀνὴρ γ 382 f. 'All the firstling males that come of thy herd and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock. . . And if there be any blemish therein, as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God,' *Deuteronomy* xv. 19, 21; 'a red heifer, without spot, wherein is no blemish, and upon which never came yoke,' *Numbers* xix. 2; 'take two milch kine,

95 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἱ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρήs,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆα ποθ' ᾧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὃν πέρ φασι θεᾶs ἐξέμμεναι· ἀλλ' ὅδε λίην
 μαίνεται, οὐδέ τίς οἱ δύνатаι μένος ἰσοφαρίζειν."
 ὥs ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ᾤχετο πάντῃ
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἄστερόεντος

on which there hath come no yoke,' 1 Sam. vi. 7. — αἱ κε: *if haply, in the hope that.* GMT. 487, 1; H. 907.

95 = 310; cf. P 223.

96. αἱ κεν κτλ.: explains the preceding clause. Cf. νόστου δὴ μῆσαι . . . μὴ καὶ πεφοβημένος ἔλθῃs, | μὴ ποῦ τις καὶ Τρῶας ἐγείρῃσιν θεὸs ἕλλοs K 509 ff., τ 81 ff. — Τυδέος υἱόν: Diomed is the chief terror of the Trojans, after his exploits in the preceding Book.

97. μήστωρα κτλ.: cf. Θ 108, M 39, Ψ 16. — μήστωρα: cf. Δ 328.

98. κάρτιστον: cf. E 103. — γενέσθαι: "proved himself." Cf. ἐν τούτῳ τῷ πόνῳ (sc. at Marathon) ὁ πολέμαρχος Καλλίμαχος διαφθείρεται, ἀνὴρ γενόμενος ἀγαθός Hdt. vi. 114.

99. οὐδέ: *not even.* — ποτέ: *ever, i.e. during the time when the Trojans remained within their walls in fear of Achilles, and ventured out of their gates only with caution (E 788 ff., O 721 ff.), while some were captured*

or at least pursued (Λ 104 ff., τ 89 ff., φ 35 ff.); and all were in dread of his reappearance (x 261 ff.). — ἄε: *thus, sc. as we now fear Diomed.* — ὄρχαμον κτλ.: only here of Achilles.

100. ὃν περ κτλ.: "although men say." — θεᾶs: const. with the following ἐξ. Cf. E 637; see on Ἴλιου 60. — The caesura falls, as usual, in the third foot, after θεᾶs. Here it is no musical rest, but a *hold*, making θεᾶs prominent. — ἄλλά: in contrast to the preceding rel. clause, leads back to the thought of 96.

101. μαίνεται: cf. E 717. — μένος: acc. of specification. Cf. ὅτι μοι μένος ἰσοφαρίζεις φ 411.

102. φῶs κτλ.: cf. B 807. — Hector follows his brother's advice at once.

103-106 = E 494-497.

107. φόνοιο: gen. of separation.

108. φᾶν [ἔφασαν, § 26 w] κτλ.: explains the retreat of the Achaeans. — ἀθανάτων κτλ.: *sc. as Ares had done, E 594 ff.* — ἄστερόεντος: the

- Τρωσὶν ἀλεξήσονται κατελθόμεν· ὥς ἐλέλιχθεν.
 110 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρόν ἄσας·
 “Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ’ ἂν ἐγὼ βῆω προτὶ Ἴλιον ἠδὲ γέρονσιν
 εἶπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν
 115 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ’ ἐκατόμβας.”
 ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαυνόν,
 αὐτυξ ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
 Γλαῦκος δ’ Ἴππολόχοιο παῖς καὶ Τυδέος υἱὸς
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.

Homeric heavens are *starry* even in broad daylight. § 1 p.

109. *ὥς*: thus, so boldly, refers to 108. Cf. Δ 157. — *ἐλέλιχθεν* [*ἐλελίχθησαν*]: sc. *Τρώες*.

110 = Θ 172, O 346; cf. 66.

111 = I 238; cf. A 564. For another form of address, cf. *Τρώες καὶ Δῶκιαι καὶ Δάρδανοι ἀγχμαχηταί* Θ 173. — *Τρώες* κτλ.: cf. P 276, T 366. — *τηλεκλειτοί*: cf. E 491.

112 = Θ 174, A 287, O 487, 734, Π 270, P 185; cf. E 529, Δ 234, 418. — The second half-verse is parallel to the first.

113. *ὄφρα*: while. — *βῆω*: βῶ.

114. *εἶπω*: cf. *εἶπε* 86. Const. with *ὄφρ’ ἂν*. Followed by dat. and inf.; cf. *ὄφρα εἴησι Ποσειδάωνι ἄνακτι . . . ἱκέσθαι* O 57 f., α 37 ff., γ’ 427 f. — *βουλευτῇσι*: in appos. with *γέρονσιν*. The word is not found elsewhere in Homer. It corresponds to *δημογέροντες* Γ 149. — These *senators* are not mentioned in the account of what Hector actually did in Troy. — *ἡμετέρῃς* κτλ.: cf. 240 ff., 297 ff. — This speech of Hector is less definite than that of Helenus, 86 ff.

115. *ἐκατόμβας*: a general expression for the *δυσκαίδεκα βοῶς* of 93. The pl. is used of a single large sacrifice also in A 315, B 306, 321.

116 = 369, P 188.

117. *ἀμφί*: adv., “at both extremities,” i.e. above and below. This is explained by *σφυρὰ καὶ αὐχένα*. — The whole thought marks Hector’s haste.

118. *αὐτυξ* κτλ.: (the leather) which ran as outermost rim of the shield. The rel. *ῆ* is attracted to the gender of the pred. *αὐτυξ*. H. 631. The metal rim of the shield was covered with leather. — *ὀμφαλοέσσης*: cf. Δ 448.

119–236. Glaucus and Diomed discover that their ancestors were bound by the ties of friendly hospitality. They exchange arms.

119. *Γλαῦκος*: one of the two leaders of the Lycians. From him the later kings of Lycia were said by Herodotus to derive their descent. Hdt. i. 147.

120 = T 159, Ψ 814; cf. E 244, 569. — *ἐς μέσον*: into the midst. — *μέσον* is used as a subst., like τὸ μεταίχμιον.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 "τίς δὲ σὺ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 125 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολλὴ προβέβηκας ἀπάντων
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας,
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.

Cf. ἐν καιρῷ Δ 185.—*ἀμφοτέρων*: i.e. of both armies.—*συνίτην* (εἰμι): sc. on chariots. *Cf.* 232.

121. On E 14.

123. *τῷ δὲ κτλ.*: *cf.* O 247, Ω 387. A lively question of surprise, for which the explanation is given by the following sentence. For the meaning of the question, *cf.* 145.—For the force of *δέ*, see on 55.—*φέριστε*: a friendly form of address.

124 f. *οὐ μὲν [μὴν] κτλ.*: correl. with *ἀτὰρ μὲν νῦν γε*. *Cf.* *οὐ μὲν νήπιος ἦσθα . . . τὸ πρὶν· ἀτὰρ μὲν νῦν γε* δ 81 f.—*ὅπωπα*: sc. *σέ*.—*πολλὴ κτλ.*: *thou dost stand far in advance*, i.e. as champion. *Cf.* *πρόμαχος*.—Why had not Diomed met Glaucus before? One answer is that many words and deeds are reported from this tenth year of the war which would have been expected earlier. *Cf.* the 'View from the Scaean Gate,' Γ 161 ff., and the arrangement of the Greek forces into definite divisions, Β 362 ff. Possibly, however, Glaucus and the Lycians were not among the early allies of the Trojans, but have only recently arrived at Troy. Thus Rhesus and his Thracians came late, Κ 434, and Memnon with his Aethiopians, and the Amazons, came to the help

of the city after the action of the *Iliad*.

126. δ [δτι] *τε*: in *that*. This clause explains the opinion expressed in the first words of the verse.—*ἐμόν*: receives emphasis from the following verse-pause.

127 = φ 151.—This verse is closely connected in thought with the preceding.—*δυστήνων*: emphatic from its position. "Unhappy are they whose sons meet my might"; i.e. the parents have to mourn their sons' death. *Cf.* *πέπνυσαι τε νόφ, μακάρων δ' ἔξεσσι τοκῶν* Ω 377, ζ 154 ff.—*ἀντιώσιν*: from *ἀντίω*.

128. *Cf.* η 199.—"If thou art an immortal." The thought that Glaucus may be a god, was suggested possibly by the splendor of his golden armor, 236, in connexion with the fact that his face was not familiar; or it may be a commonplace remark suggested by *καταθνητῶν*.—Diomed seems to have lost his ability to distinguish divinities (E 127 ff.), and his daring in attacking them (E 362).—*τις ἀθανάτων*: pred. to the subj. of *εἰλήλουθας*.—The spondaic close (§ 39 h, i) seems to be intentional here, after the light dactylic rhythm.

129. *ἐγώ*: strongly contrasted with

130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 135 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς
 δύσεθ' ἄλδος κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.

θεοῖσιν, which is emphasized by the verse-pause. — θεοῖσιν: the pl. shows that the determination of Diomed is general. — ἐπουρανίοισι: contrasted with ἐπιχθόνιοι, Δ 46. — μαχοίμην: a 'potential opt.' as a conclusion to a condition of the first form. GMT. 403, 503; H. 901 b.

130. οὐδὲ γὰρ οὐδὲ: cf. E 22. — Δρύαντος: the preceding ε is not lengthened. See § 41 i a, β. — υἱός: for the short penult, cf. Δ 473. — Λυκόοργος: a Thracian king. — This story seems to be the result and trace of an opposition to the introduction of the Bacchic worship in Thrace. Cf. the story of Pentheus at Thebes, as represented in the *Bacchantes* of Euripides. — Dionysus is not a Homeric divinity, and this mention of him is thought to indicate a later origin for this passage.

131. δὴν ἦν: for the adv. with ἦν, see on Δ 22. — For the thought, cf. E 407. — δὲ κτλ.: the rel. clause is causal, as it is frequently. Cf. 165, 235.

132. δὲ ποτε κτλ.: this rel. clause gives a special instance, after the general statement of 131. — μαινομένοιο: *raving*, with reference to the mad revelry of the Bacchic festivals. Cf. the name 'maenads,' *μαινάδες*. — Διωνύσοιο [Διονύσου]: the Boeo-

tian dialect preserves the ω in this name. — τιθήνας: *nurses, attendants*; corresponding to the later Bacchantes.

133. κατὰ Νυσήιον: *down the Nysean height*. Prob. here a Thracian district. For the subst. use of the neut. adj. *Νυσήιον*, cf. μέσον 120.

134. θύσθλα: doubtless the later *θήρσαι* carried in Bacchic processions, — wands wound about with ivy, and with a pine-cone at the top. — κατέχευαν: *poured down*, i.e. dropped. Cf. κατέχευεν E 784.

135. βουπλήγι: cf. 'after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad,' *Judges* iii. 31. — φοβηθείς: *taking to flight* before Lycurgus.

136. δύσετο: equiv. to ἔδω, just as βήσετο E 745 is to ἔβη. — κατὰ κύμα: *down into the wave*. — κόλπῳ: *to her bosom*. For the dat., see on ἐδρόσι Δ 523. — Thetis lived with her father, in the Aegean Sea, not far from Thrace. On another occasion she gave similar refuge to Hephaestus; ζ 398.

137. δειδιότα: added in order to form an introduction to the rest of the verse. Cf. μήτηρ E 313. — ἔχε: sc. Διώνυσον. — τρόμος: cf. E 862, ὑπό τε τρόμος ἔλλαβε γυνί Γ 34.

τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δ' τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."
τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
145 "Τυδεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις;
οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.

138. τῷ : i.e. Lycurgus. — *ῥεία ζῶοντες* : in contrast with the hard lot of men; cf. *οἰζυροῖσι βροτοῖσιν* N 569. Cf. 'to that new world of light and bliss, among | The gods who live at ease,' Milton, *Par. Lost* ii. 867 f.

139. τυφλόν : blind. Only here in Homer; elsewhere *ἀλαός*. — *ἔθηκε* : cf. 6. — *Κρόνου πάις* : sc. as chief of the gods. — *ἔτι* : for the length of the 'ultima,' see § 41 j β.

141. οὐδ' ἂν ἐγὼ κτλ. : resumes the thought of 129, as a logical inference from the fate of Lycurgus. Cf. "Ἢφαιστ', οὐ τίς σοί γε θεῶν δύνατ' ἀντιφέρειν, | οὐδ' ἂν ἐγὼ σοί γ' ὤδε πυρὶ φλεγέθοντι μαχοίμην" φ 357 f., ι 275 ff. — "I, too, should not live long, if I should fight with the gods," is implied.

142. βροτῶν : made prominent not only by the caesura but also by the repetition of the idea in the second half-verse. — *οἱ ἀρούρης κτλ.* : a standing expression for men, from their principal food, as contrasted with gods who live on ambrosia and nectar (E 341). Cf. *ὅς θνητός τ' εἴη καὶ ἔθιοι Δημήτερος ἀκτὴν* N 322, *δοιοὶ νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες* θ 222, *οὐδὲ ἄφκειν | ἀνδρὶ γε σιτοφάγῳ* ι 190 f., *quicunque terrae mu-*

nere vescimur Hor. *Carm.* ii. 14. 10.

143 = T 429. — *ἄσσον κτλ.* : sarcastic. Cf. *εἰ δέ τις ἐκπάλως ἐθέλει οἰκόνδε νέεσθαι, | ἀπτέσθω ἧς νηὸς . . . ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσκη* B 357 ff. — The poet seems to play on the words *ἄσσον* and *θᾶσσον*. Cf. E 440. — *ὀλέθρου πείρατα* : "net of destruction." Cf. *ἐκφυγείν μέγα πείραρ οἰζύος* ε 289. — *ἵκηαι* : *ἵκη*. Cf. *πύθηαι* E 351.

145. Cf. 123, φ 153. — *γενεὴν κτλ.* : this shows Glaucus's understanding of the question of 123. — "Why should you ask of my family? No family enjoys distinction long. All pass away." — Glaucus recognizes Diomed. Doubtless he had seen some of his exploits in E.

146. οἷη περ : "just as." — *δέ* : in apodosis. § 3 n; GMT. 564. — *ἀνδρῶν* : here equiv. to *ἀνθρώπων*. — For the thought, cf. (βροτῶν) *δειλῶν, οἱ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε | ζαφλεγέες (full of fire and life) τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, | ἄλλοτε δὲ φθινύθουσιν ἀκήριοι* φ 464 ff., *ἡμεῖς δ' οἳ τε φύλλα φύει πολυάνθεμος ὦρη | ἔαρος, δτ' αἰψ' αὐγῇσ' ἀστῆται ἡελίου, | τοῖσ' ἵκελοι πῆχυιον ἐπὶ χρόνον* ("for a span of time") *ἀνθεσιν ἦβον | τερπόμεθα*

φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς,
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασι·
 ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἱπποβότοιο,
 ἔθθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.

Mimnermus ii. 1 ff., ἐν δὲ τὸ κάλλιστον
 Χίος ἔειπεν ἄνθρωπος (this is the best thing
 that Homer ever said) | ὅλη περ φύλ-
 λων κτλ. Simonides 69. 1 f., ἔγχε δὴ
 φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεῇ
 προσόμοιοι Ar. Birds 685, 'As of the
 green leaves on a tree, some fall and
 some grow; so is the generation of
 flesh and blood, one cometh to an
 end and another is born,' Wisdom of
 the Son of Sirach xiv. 18; ut silvae
 foliis pronos mutantur in
 annos, | prima cadunt, ita ver-
 borum vetus interit aetas
 Hor. Ars Poet. 60 f.

147. φύλλα: anticipates its parts,
 τὰ μὲν, ἄλλα δέ. Placed first for con-
 trast with ἀνδρῶν 149.

148. ἔαρος κτλ.: 'paratactic' for
 "when the spring-time comes." § 3 q.
 — ἐπιγίγνεται: comes on (ἐπὶ).

149. φύει: here intrans., grows
 up.

150 = γ 213; cf. φ 487. — εἰ δ' ἐθέ-
 λεις κτλ.: this protasis is left without
 an apodosis. After the final clause
 (ὄφρ' εὖ εἰδῆς) and the parenthetical
 πολλοὶ κτλ., the story follows im-
 mediately, in 152. — καὶ ταῦτα: this too,
 of which you ask. — "But I am not
 ashamed of my family."

151 = γ 214. — ἡμετέρην: with em-
 phasis, after the general preface,

146-149. — μὲν: i.e. γενεήν. — The
 second half-verse is parenthetical.

152. ἔστι: a favorite epic begin-
 ning for a story. Cf. E 9, ἔστι δέ τις
 νῆσος κτλ. 884, ἔστι δέ τις πέτρη γ 293,
 urbs antiqua fuit Verg. Aen. i.
 12, est locus, Hesperiam Grai
 cognomine dicunt id. iii. 163. —
 Ἐφύρη: the old name of Corinth.
 The name Κόρινθος is not put into
 the mouth of any Homeric speaker,
 though the poet uses it in his own
 narrative (B 570). — μυχῶ Ἄργεος: in
 the recess of Argos, i.e. in the Corinth-
 ian Gulf. Cf. the same expression of
 Mycenae (on the Argolic Gulf), γ 263.

153. Σίσυφος: the name seems to
 be formed by reduplication (cf.
 δί-δωμι) from the stem of σοφός (cf.
 κέρδιστος). Glaucus does not show
 any familiarity with the story which
 set Sisyphus to work, rolling a huge
 stone up hill, in Hades (λ 593 ff.);
 and Pindar enumerates among the
 glories of Corinth Σίσυφον μὲν πυκνό-
 τατον παλάμαις (devices) ὥς θεόν Pind.
 Ol. xiii. 50. — Later stories made Sisy-
 phus an ancestor of Odysseus.

154. Σίσυφος: for the repetition,
 'epanalepsis,' cf. 396. § 2 p. — ὃ δέ:
 cf. Δ 491, E 148.

155. ἔτικτεν: impf. as 206, E 547,
 without any emphasis on the tense. —

τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ἄπασαν· αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε,ν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 160 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια,
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 'τεθναίης, ὦ Προΐτ', ἥ κάκτανε Βελλεροφόντην,

Βελλεροφόντην: acc. to the later story (which may have been built largely upon what Homer tells), he was first called Hipponoüs, and gained his Homeric name by killing Bellerus, a Corinthian prince, on whose death he fled to King Proetus at Tiryns in order to secure purification from the guilt (an un-Homeric idea) and security against vengeance. The Corinthian tradition laid special stress on Bellerophon's capture of the winged horse Pegasus. His exploits occupy a large part of Pindar's *Thirteenth Olympian Ode*, in which the poet refers also to Glaucus, ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρώμεον Δαναοί *Ol.* xiii. 58.

156-159. A brief outline of the fortunes of Bellerophon, which is followed in 160 (with the same introductory τῷ δέ) by the more detailed story. *Cf.* ξ 337, 339.

156. **κάλλος τε**: obs. the force of the position.—Both qualities seem to be mentioned with reference to the following story.

157. **κακὰ μήσατο**: sc. in consequence of the calumny of 164 f.

158. **ἐκ δήμου κτλ.**: i.e. sent him to Lycia. *Cf.* 168.—**ἐπεὶ κτλ.**: *cf.* H 105.—The second half-verse shows why Bellerophon was obliged to obey

Proetus,—not the reason for his exile.

159. Nearly parenthetical.—**Ἄργείων**: added to explain *δήμου*, and to make distinct the place of Bellerophon's sojourn. Without it, the hearer might think of him as in his home at Corinth.—**ἐδάμασσε**: sc. *δήμον*.—**Ζεὺς**: the king of the gods is the special patron of the mortal kings, and gives to them their authority. They reign *Iovis gratia*.

160. **τῷ δέ**: sc. *Βελλεροφόντην*. The verses since 155 have been parenthetical.—**Dat.** after the prep. in *ἐπεμήνατο* (*μαίνομαι*) "became madly enamored."—**Ἄντεια**: without moral quality. The same epithet is applied to Clytemnestra, γ 266.—**Ἄντεια**: called Sthenoboea by the Attic tragedians.

161. **μιγήμεναι** [*μιγῆναι*, § 28 m): explanatory inf. in loose const. after *ἐπεμήνατο*. G. 265; H. 961.

162. **ἀγαθὰ φρονέοντα**: i.e. the right-minded. Perhaps nowhere else in Homer has *ἀγαθός* so much of the modern meaning of 'good.'—**Βελλεροφόντην**: in appos. with *τόν* 161.

163. **ψευσαμένη**: contrived a falsehood and said.

164. **τεθναίης κτλ.**: "I hope you may die if you do not" etc. The opt. here clearly approaches the force of

- 165 ὃς μ' ἔθελεν φιλότῃτι μιγήμεναι οὐκ ἐθελούσῃ.
 ὥς φάτο, τὸν δὲ ἀνακτα χόλος λάβεν, οἷον ἄκουσεν.
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπει δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 170 δεῖξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τεύχοντα,
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·

an imperative. GMT. 725. Cf. ἀλλ' ἐξελθε θύραζε . . . ἢ τάχα καὶ δαλῶ (fire-brand) βεβλημένος εἰσθα θύραζε τ 68 f. — κάκτανε: κατάκτανε. § 11 b.

165. μοί: for the elision of *οι*, see § 10 a. — Dat. with μιγήμεναι. — οὐκ ἐθελούσῃ: added in contrast with ἔθελεν. Cf. παρ' οὐκ ἐθέλων ἐθελούσῃ ε 165.

166. οἷον ἄκουσεν: "at what he heard." Strictly an indirect exclamation. G. 155; H. 1001.

167. κτεῖναι: obj. of ἀλέεινε. Cf. 266, ἀλεξέμεναι ἀλέεινεν N 356. — σεβάσσατο κτλ.: i.e. his conscience would not allow Proetus to kill his guest with his own hand (cf. 179 ff.), but he did not shrink from asking his father-in-law to do the deed. Similarly, David would not kill Uriah himself, but put him where he would be slain by the enemy. — For the expression, cf. 417.

168. ὃ γε: calls attention to the identity of the subject. Cf. E 623. *He gave, — he did.* — σήματα λυγρά: destructive tokens. A kind of tessera hospitalis, with symbols previously agreed upon between the separated friends. Cf. 176, 178. — This has been thought by some to imply acquaintance with the art of

writing. Perhaps it was a kind of 'picture-writing' resembling that of the ancient Mexicans.

169. γράψας: cutting. γράφω notably is used for cutting, carving, scratching (Δ 139, P 599), and painting, as well as for writing. — ἐν πίνακι: in a tablet ('diptych'). Two plates of wood (covered with wax, in later times, and joined by a hinge) were tied together so that the inner surfaces should not be seen by the bearer. This, rather than γράψας, indicates the form of an epistle. — θυμοφθόρα: life-destroying, death-bringing, i.e. directing that the bearer should be put into a place of danger.

170. πενθερῷ: the Homeric language was not so poor as to have but one word for 'father-in-law,' but distinguished πενθερός wife's father from ἐκπρός husband's father. Cf. γαλόας husband's sister, εἰνότερες husband's brothers' wives, 378. — Antea's father was called Iobates, acc. to the later story.

171. ἀμύμονι πομπῇ: (blameless) safe conduct. This forms a contrast to ὅφρ' ἀπόλοιτο.

172. Ξάνθον: cf. E 479, τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπο δινέεντος B 877. — For the form of the verse, cf. E 773.

ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσεν.
 175 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε μιν ἐρέεινε καὶ ᾗτε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιοι φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 180 πεφνέμεν. ἣ δ' ἄρ' ἔην θείον γένος οὐδ' ἀνθρώπων,
 πρὸςθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

174. The 'asyndeton' is natural, since this verse is virtually in appos. with the preceding *προφρονέως τῖεν*. Cf. 219. — *ἐννήμαρ*: freq. as here with following *δεκάτῃ*. Cf. A 53, Ω 610, 664, 784, η 253, κ 28, etc. — Only after a guest had received hospitality, was he questioned about his errand. Bel-lerophon, as coming from the court of the king's son-in-law, received a royal welcome. The king made a great feast each day.

175. Cf. A 477.

176. *σῆμα ἰδέσθαι*: doubtless Bel-lerophon had mentioned his 'letter of introduction' on his arrival, but was not expected to present his credentials immediately. — *ἰδέσθαι*: for the mid., see § 32 a.

177. *ὅττι* [δ τι] ῥά οἱ: cf. N 675, Ξ 407, P 568, X 292, ξ 527, φ 415. — *φέροιτο*: brought with him. For the opt. 'expressing the previous thought of another,' see GMT. 700.

178. *κακόν*: cf. 169. — *παρεδέξατο*: the poet does not think it necessary to state explicitly that the Lycian deciphered the tablet's contents.

179. *μὲν*: correl. with αὐ 184. — *ῥά*: i.e. in accordance with Proetus's injunction. — *Χίμαιραν*: here a proper name. — This is the only 'composite' monster of Homer; — dragons, mermaids, and satyrs being unknown, and

Scylla (μ 85 ff.), though deformed, not being made up of woman, fish, and wolf. Acc. to Hesiod, the Chimaera was (like Cerberus and the Lernaean Hydra) the offspring of Typhon and Echidna, ἣ δὲ Χίμαιραν ἔτικτε, πνέουσιν ἀμαιμακτον πῦρ, | δεινὴν τε μεγάλην τε, ποδάκεά τε κρατερὴν τε. | τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροπὸιο λέοντος, | ἣ δὲ χιμαίρης, ἣ δ' ὄφιως, κρατερὸιο δράκοντος. | . . . τὴν μὲν Πήγασος εἴλε καὶ ἑσθλὸς Βελλεροφόντης Theog. 319 ff. — *ἀμαιμακέτην*: impetuous, fierce. Cf. Ἀμεισώδαρον, ὅς ῥα Χίμαιραν | θρέψεν ἀμαιμακέτην πολέσιν κακὸν ἀνθρώποισιν Π 328 f. — Cf. 'Gorgons, and Hydras, and Chimaeras dire,' Milton *Par. Lost* ii. 628.

180. *θείον*: clearly the adj. is equiv. to *θεῶν*, for it is contrasted with ἀνθρώπων. Cf. Γοργεῖν E 741. — *γένος*: offspring. Cf. *δίων γένος* I 538, *Ξενέλοιο παῖς* | *σὸν γένος* T 124.

181. *δράκων*: serpent. Equiv. to *ὄφις*, as in the passage from Hesiod quoted on 179. — *χιμαίρα*: *kid*. Here a common noun. — This verse is translated, ante leo, postrema draco, media ipsa Chimaera, by Lucretius, v. 905, not only preserving the exact order of words but also making the last clause more distinct even than it is in the Greek.

- δεῶν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
185 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον· τοῖ δ' οὐ τι πάλω οἰκόνδε νέοντο·
190 πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,

182. δανόν: cognate acc. (adv.) with ἀποπνείουσα. With this, the second half-verse is in apposition.—ἀποπνείουσα (πνέω): const. with ἡ 180, the intervening verse being parenthetical.—πυρὸς μένος: cf. ἄλλ' Ἐκτωρ πυρὸς αἶνόν ἔχει μένος P 565, ἐν δὲ πυρὸς μένος ἦκε σιδήρεον Ψ 177.

183. θεῶν κτλ.: cf. Δ 398. Here an expression of confidence.

184. Σολύμοισι: ancient inhabitants of Lycia. Hdt. i. 173. The Greeks confounded this name with 'Salem,' and called Jerusalem Σόλυμα and Ἱεροσόλυμα. Cf. Josephus Arch. i. 10. 2.

185. καρτίστην: predicate. Cf. 326, E 635, τὸν δὲ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα H 155, (Ῥῆσος) τοῦ δὲ καλλίστους ἱπποὺς ἴδον ἠδὲ μεγίστους K 436, οἰκτροτάτην δ' ἤκουσα ὅσα Πριάμοιο θυγατρὸς λ 421, οἰκτιστον δὲ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν μ 258.—ἀνδρῶν: const. with μάχην.—“This was the hardest battle he ever fought.”

186. τὸ τρίτον: this, too, by the Lycian king's command.—Ἀμαζόνας: Priam, Γ 189, refers to his serving the Phrygians as an ally against

the invading Amazons.—The later story gave to Bellerophon the assistance of the winged-horse Pegasus in these conflicts. Cf. σὺν δὲ κείνῳ (i.e. Pegasus) καὶ ποτ' Ἀμαζονίδων | αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμου | τοξόταν βάλλον γυναικείον στρατόν, | καὶ Χίμαιραν πῦρ πνέουσιν καὶ Σολέμους ἔπεφνε Pindar Ol. xiii. 84 ff.

187. τῷ: i.e. Bellerophon.—ἀνερχομένῳ: returning. Cf. Δ 392.—πυκινὸν κτλ.: shrewd device.—ὑφαινε: sc. ἀναξ Λυκίης. For the change of subj., see § 1 b.

188. For the 'asyndeton,' cf. 152, 174.—εὐρείης: cf. 210.

189. εἶσε κτλ.: cf. Δ 392, δ 531.

191. γίγνωσκε: was coming to know, recognized, sc. from his achievements. Clearly, no guilty mortal,—none but one of the race of the gods and enjoying their favor, could have overcome such difficulties and escaped such dangers.—θεοῦ: indefinite. In Pindar, this god is Poseidon.—ἔοντα: supplementary participle, as after a verb of seeing or hearing.

192=Δ 226.—δίδου: offered in marriage.—ὃ γε: cf. 168.—θυγατέρα:

δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔζοχον ἄλλων,
195 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἦ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντη,
Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν·
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
200 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
ἦ τοι ὁ κάπ πεδίον τὸ Ἀλήιον οἶος ἄλατο
ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,

for the 'quantity' of the last syllable, see on E 343.

193. τιμῆς κτλ.: i.e. the king shared with Bellerophon the control of the people, the tribute, and the invitations to the common feasts.

194. οἱ: dat., as is shown by the length of μὲν.—τέμενος: here, *royal domain*. Cf. I 578, M 313, Σ 550, T 184, 391, ζ 293. Elsewhere, as in later Greek, of the land *set apart* for sacred uses. Cf. *templum*. Connected in derivation with τέμνω.—τάμον: i.e. *set apart, marked off*.—ἔζοχον ἄλλων: sc. in size and fertility. As in later times, much land was held in common, esp. for pastures, but private property in land seems to have been recognized.—Cf. ἔδωκε (sc. *Lycurgus* to the Spartan kings) δὲ καὶ γέγρα ἀπὸ τῶν θυομένων λαμβάνειν, καὶ γῆν δὲ ἐν πολλαῖς τῶν περιοίκων πόλεων ἀπέδειξεν ἐξαιρετον Xen. *de Rep. Lac.* xv. 3.

195. Cf. T 185, M 314.—καλόν: const. with τέμενος. See on E 413.—φυταλιῆς: appositional gen. with τέμενος. φυταλίη includes vineyards as well as orchards.—νέμοιτο: *cultivate*.—Cf. (τέμενος) πεντηκοντόγονον, τὸ μὲν ἡμισυ οἰνοπέδοιο, ἡμισυ δὲ ψιλῆν (cleared) ἄροσιν I 579 f.

196. ἦ: sc. *θυγατὴρ βασιλῆος*. Cf.

192. 193–195 contain only details of the marriage settlement.

198. For the 'asyndeton,' cf. E 270 ff.—Λαοδαμείῃ μὲν: cor. with Ἴσανδρον δὲ 203, Ἴππόλοχος δὲ 206. The daughter is mentioned first naturally, as being the last mentioned in the previous verse, and thus in the front of the poet's mind. § 2 o. She is also the mother of the mightiest of Bellerophon's descendants.

199. Acc. to Hdt. i. 173, Sarpedon was brother of Minos of Crete, and son of Europa.

200. ἄλλ' ὅτε δὴ: here appears for the fourth time in this narrative. Cf. 172, 175, 191.—καὶ κείνος: *even he*, i.e. even Bellerophon, who had received such signal proofs of the gods' care.—ἀπήχθετο: cf. 140. Sc. as appeared from his morbid melancholy (on the death of his children?). The later form of the myth said that Bellerophon attempted to rise to heaven by the aid of Pegasus, but the rider was thrown off, and the horse returned alone to the stalls of Zeus.

201 f. Homer only intimates the insanity of Bellerophon.—Cf. *qui miser in campis maerens er-*

Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνόμεν, οἳ μέγ' ἀριστοὶ
210 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."
ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,

rabat Aleis, | ipse suum cor
edens hominum vestigia vi-
tans Cic. *Tusc.* iii. 26. 63, 'Lest ...
as once Bellerophon, on th' Aleian
field I fall, | Erroneous there to wan-
der and forlorn,' Milton *Par. Lost* vii.
17 ff. — *κάπ*: *κατά*. — τὸ Ἄλῆιον: in
appos. with *πεδίον*. Clearly connected
in derivation by the poet with *ἀλάτο*,
as the 'Plain of Wandering.' Her-
odotus, vi. 95, mentions an Ἄλῆιον
πεδίον in Cilicia. — *πάντων κτλ.*: paral-
lel to *olos* above. — *πάντων*: *footsteps*.

203 f. Ἄρης κατέκτανε κτλ.: i.e.
Isander fell in battle. Cf. 205, 428,
τῷ ἱκέλος ὅν τ' ἀργυρότοξος Ἀπόλλων |
οἷς ἀγαροῖς βελέεσσιν ἐποιχόμενος κατέ-
πεφνεν (i.e. one who has had a peace-
ful death) Ω 758 f. — ἄτος πολέμοιο:
cf. E 388.

205. *χολωσαμένη*: "in a burst of
rage," sc. because Laodamia had
yielded to Zeus, 198. — *χρυσήνιος*:
gold-gleaming, with reference to hunt-
ing-equipment and dress. — *ἔκτα*: cf.
ἔκτανε 204. § 35. — "Laodamia died
suddenly and quietly." Artemis sent
sudden and peaceful death to women,
as Apollo to men. Cf. 208 f., 428,

ἐπεὶ σε λέοντα γυναῖξιν | Ζεὺς θῆκεν,
καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλησθα
φ 483 f. (Hera's words to Artemis).

206. *ἐμέ*: emphatic, in contrast
with Sarpedon, 199, while the enclitic
μέ is suited to the thought of 207. —
The second half-verse repeats the
first, in a different form. Cf. 208.

207. *πόλλ'* ἐπέτελλεν: cf. Δ 229.

208 = Δ 784, where it is the parting
injunction given to Achilles by his
father. A famous and noble verse.
— *ἀριστεύειν*: equiv. to *ἀριστον εἶναι*.

209. Cf. *μή τι κατασχύνειν πατέρων*
γένος ω 508. — *μέγα*: as adv., modi-
fies all three degrees of comparison.

210. I.e. as well the early genera-
tions, Sisyphus and Glaucus, at Cor-
inth, as the later generations in Lycia,
who were descended from Bellerop-
hon.

211 = τ 241, where Aeneas speaks.
— *ταύτης*: in thought is const. with
both nouns. — *τοί*: "since you ask
the question"; with reference to 123.
Glaucus ends as he began. — *γενεῆς*:
ablative gen. of source. Cf. E 265.

213. *ἐγχος μὲν* κτλ.: correl. with
αὐτὰρ 214. — Diomed abandoned at

αὐτὰρ ὁ μελιχίοισι προσηνύδα ποιμένα λαῶν ·
 215 "ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός ·
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν εἰέκοσιν ἡματ' ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά ·
 Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινόν,
 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,
 καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιψ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω

once all thoughts of a contest. His action shows his thought sooner than his words do. "Guest-friends must not fight with each other." — *κατέπλεον*: cf. *ἐν γαίῃ κατέπλετο* Δ 378, *ἔγχεα δέ σφιν | ὄρθ' ἐπὶ σφυροσμήρος* (i.e. the spike at the butt of the spear) *ἐλάλατο* K 152 f.

214. *μελιχίοισι*: cf. Δ 256.

215. *ἦ ῥα κτλ.*: *truly you are, then*. Inference from what Glaucus had said. — *ξεῖνος*: one of the few (unwritten) laws of the Homeric age made the tie of hospitality almost as strong as that of blood. — *πατρώϊος*: *of the fathers*, i.e. of the family.

216. *Οἶνεὺς*: on Δ 399.

217. *ἐνὶ μεγάροισιν*: i.e. in Calydon. Cf. B 640 f. — *ἐνὶ*: for the length of the last syllable, see § 41 j; cf. E 270. — *ἐρύξας*: coincident in time with *ξεῖνισε*.

218. *ξεινήια* [*ξένια*]: explained by 219 f., and introductory to 230.

219. Cf. H 305. — For the asyndeton, cf. 174. — *ζωστήρα*: on Δ 132. — *φοῖνικι*: cf. Δ 141, ψ 201.

221. *καί μιν κτλ.*: parenthetical. "Which I still have at home." The

rel. const. is deserted. The grandfather had given the goblet to his grandchild, and told him how he received it. — *μιν*: i.e. *δέπας*. — *ἰὼν*: sc. *ἐς Τροίην*. Cf. E 198.

222. *Τυδέα κτλ.*: the mention of the grandfather reminds the speaker of his father, who had died in his son's infancy. — "I was but a child when my father went to Thebes, and I have no recollection of him." — The acc. after *μέμνημαι* is remarkable. Perhaps the 'person' is treated as a 'thing.' Cf. *μέμνημαι τότε ἔργον* I 627, *πῖνε, καὶ ἔλλα παρὲς μεμνόμεθα* ξ 168, *μέμνημαι τὰδε πάντα* ω 122. — *τυτθὸν ἐόντα*: all the emphasis rests on the partic. and its predicate.

223. *κάλλιπε*: *κατέλιπε*. — *ἐν Θήβησιν*: i.e. near Thebes. The first expedition was repulsed, and did not enter the city. Cf. Δ 409.

224. *τῷ*: so, therefore, i.e. on the ground of this friendship of their ancestors. — *ξεῖνος*: *host*. — *Ἄργα*: local, in Argos, in the strict sense. — "I shall receive you to my home when you come to Argos, and you will be my host in Lycia."

- 225 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
 κτείνεω, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναίρεμέν, ὃν κε δύνῃαι.
 230 τεύχεα δ' ἀλλήλοις ἐπαμείβομεν, ὄφρα καὶ οἶδε
 γνῶσιν, ὅτι ξέωσι πατρώιοι εὐχόμεθ' εἶναι."
 ὥς ἄρα φωνήσαντε καθ' ἵππων αἶζαντε
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἔνθ' αὖτε Γλαύκῃ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 235 ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν
 χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

225. *ὅτε* κτλ.: takes the place of *ἐμοί*.—*τῶν*: i.e. *Λυκίων*, easily supplied from *ἐν Λυκίῃ*.

226. *ἀλλήλων*: cf. *ἀλλήλοισ* 230 (equiv. to *ἄλλος ἄλλῳ*) and E 874.—*δι' ὀμίλου*: contrasted with the single combat of champions (*πρόμαχοι*). Cf. 120 f.

227. *πολλοὶ μὲν, πολλοὶ δέ* (229): for the repetition ('anaphora'), see on Δ 415.—*ἐμοί*: sc. *εἰσίν*, have I. Contrasted with *σοί* 229.

228. *κτείνεω*: explanatory (or final) infinitive. Cf. *μυήμεναι* 161. This thought is carried on also with *πόρῃ*.—*ὃν* κτλ.: gives the necessary limitation to the preceding expression. It is parallel to *ὃν κε δύνῃαι* 229.—*θεός πόρῃ*: placed before *ποσσὶ κιχέω* because of its precedence in thought.—*κιχέω*: *κιχῶ*.

230. *ἀλλήλοισ*: on 226.—*οἶδε* deictic, pointing to the armies on either side. It would be prosaic to ask what these warriors had been doing since 122,—whether they had continued the battle, or had stopped fighting and listened! But the poet

almost assumes that the Greeks and Trojans were as much interested as his hearers in this meeting of Glaucus and Diomed.

232. *καθ' ἵππων* κτλ.: cf. Δ 423, τ 401.

233. *πιστώσαντο*: gave each other assurance, pledged each other. 'Reciprocal' middle.

234. *Γλαύκῃ*: dat. of disadvantage.—*φρένας ἐξέλετο*: took the senses from. Cf. P 470, τ 137, ι 377, ζ 311, η 360.—Any unaccountable act was ascribed to a god's interposition.

235. *ὃς* κτλ.: for the causal force of the rel., cf. 131.

236. This verse became proverbial of an uneven exchange. Cf. *ἀλλ' ἀντὶ δόξης ἀλήθειαν καλῶν κτᾶσθαι ἐπιχειρεῖς καὶ τῷ ὄντι χρύσεια χαλκείων διαμείβεσθαι νοεῖς* Plato *Symp.* 219 a, habes ad omnia, non, ut potuisti, χρύσεια χαλκείων, sed paria paribus respondimus Cic. *ad Att.* vi. i. 22, aut si disparibus bellum incidat, ut Diomedes cum Lycio Glaucō, discedat pigrior, ultro muneribus mis-

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρος
 εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
 240 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει
 πᾶσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.
 ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
 ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίβοιο,

sis Hor. Sat. i. 7. 16 ff.—Obs. the apposition of the second half-verse to the first.—*ἑκατόμβοια*: having the worth of a hundred cattle. Cattle were the standard of value in the Homeric times. A tripod might be worth twelve cattle (Ψ 703), and a woman slave from four (Ψ 705) to twenty cattle (α 431); while Achilles sold a captured son of Priam for one hundred cattle (Φ 79). Cf. pecunia and 'chattels'.—*ἑκατόν* and *ἐννέα* are round numbers. The inference that gold was worth only eleven times as much as bronze, would be unreasonable.

237–311. *Hector and Hecuba. The Trojan matrons offer prayers and vows to Athena.*

237. Cf. I 354, A 170.—Ἐκτωρ δέ: here the poet returns to the story of 116.—ὡς: for the position, after the emphatic word in making the transition in the story, cf. ἀλλ' ἴθι, μὴ ἐρέθιζε, σαόστερος ὥς κε νένηα A 32.—φηγόν: on E 693.—Doubtless Hector reached the tree before he came to the gate, but the latter is named first as more prominent and important, by a sort of 'hysteron proteron.' § 2 u.

238. ἀμφ' ἄρα μιν: only here is μιν separated by ἄρα from its preposition.—The women of Troy had

come to the tower at the Scaean Gate, in order to watch the conflict. Cf. 386 ff., Γ 145 ff., Δ 20, X 79, 450 ff.

239. εἰρόμεναι κτλ.: i.e. inquiring of the fate of their friends on the field of battle.—*κασιγνήτους* κτλ.: cf. Π 456, ο 273.—For the acc. of the person for whom inquiry is made, cf. φύλακας δ' ἄς εἰρεαί, ἥρωες K 416, εἰρεαί Ἐκτορα δῖον Ω 390.

240. πόσιας: the last syllable is treated as long before the pause. § 41 p.

241. Hector told the women what he could, but the sum of the whole matter was that their hope rested only on the gods.—ἐξείης [ἐξῆς]: one after the other, as they met him.—δὲ: here introduces a cause.—κῆδε' ἐφήπτο: cf. Τρώεσσι δὲ κῆδε' ἐφήπτα B 15, πολλοῖσι δὲ κῆδε' ἐφήκεν Φ 524.

242. ἀλλ' ὅτε δῆ: correl. with ἐνθα 251.—δόμον: i.e. the palace as a whole, including the court.

243. ξεστῆς αἰθούσῃσι: with polished corridors, i.e. with corridors of polished stone. One of these seems to have been in front of the building.—ἐν αὐτῷ: within the palace itself, in contrast to the gate and the corridors.—The prep. is repeated in ἔνεσαν 244.

244. πεντήκοντα: Priam, like other Oriental princes, had several wives

- 245 πλῆσίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δῶδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλῆσίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 250 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν.
 ἔνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 255 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν
 μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν

and many sons. Ω 493 ff. All (with two or three exceptions) lived together in patriarchal fashion. Priam's is the only instance of downright polygamy mentioned in the Homeric poems.—Cf. quinquaginta illi thalami, spes ampla nepotum | barbarico pos-tes auro spoliisque superbi Verg. *Aen.* ii. 508 f.—λίθοιο: gen. of material.

245. πλῆσίοι κτλ.: i.e. built one next the other.—ἀλλήλων: for the gen., cf. Ἀχαιῶν 106.—δεδμημένοι: from δέμω.

247. κουράων: daughters.—ἐτέρωθεν κτλ.: “on the other side, opposite the former, in the courtyard.”—ἐναντίοι: explains ἐτέρωθεν.

251. ἔνθα: the protasis, 242, was interrupted by the description, and then forgotten. So the poet takes a fresh start, with an independent sentence.—ἡπιόδωρος: with kindly gifts.—ἐναντίῃ: predicate. Cf. 54.—Hecuba was on her way from one apartment to another.

252. Cf. Γ 124.—Λαοδίκην κτλ.:

conducting Laodice, i.e. accompanied by Laodice.

253 = 406, η 232, ζ 384, 423, τ 7, β 302, θ 291, κ 280, λ 247, ο 530.—ἐν: const. with φῦ [ἐφύ]. “She grew to him in his hand,” i.e. she grasped his hand.—Cf. excepitque manu dextramque amplexus inhaesit Verg. *Aen.* viii. 124.

254. Cf. Α 202, Ψ 94, ε 87.—τίπτε: const. both with λιπὼν (the principal idea) and εἰλήλουθας.

255. ἦ μάλα δῆ: surely now. Hecuba answers her own question by a conjecture. Cf. Α 203, Η 26, Ρ 445.—τείρουσι: cf. 387.—δυσώνυμοι: (of unhappy name,) accursed. Cf. Κακοῦλιον οὐκ ὀνομαστήν τ 260.

256. περὶ: local. Cf. 327.—σὲ δέ: introduces the result of τείρουσι κτλ. Cf. γ 262, ρ 379.—ἐνθάδε: only roughly can it be said that this is to be construed with ἐλθόντα. The order of words is significant, and connects it with ἀνῆκεν, while ἐλθόντα κτλ. is added in explanation. “Thy heart urged thee hither,—to come and lift thy hands” etc.

ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιγδέα οἶνον ἐνείκω,
 ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 260 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα.
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὡς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτρσιν."
 τὴν δ' ἡμέμβειτ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
 "μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
 265 μὴ μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·
 χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πῃ ἔστι κελαυφεῖ Κρονίωνι

257. ἐξ ἄκρης κτλ.: prominent as contrasted with the battle-field. Const. with χεῖρας ἀνασχεῖν. Cf. τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην Δ 130.—χεῖρας ἀνασχεῖν: equiv. to εἰξασθαι, since this was the usual attitude in prayer. Cf. E 174, πολλὰ κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἄειραι ("he would pray fervently") H 130. Thus the phrase takes an indirect object.

258. ὄφρα κε ἐνείκω [ἐνέγκω]: until I bring. ὄφρα is used like ἕως.—μελιγδέα: cf. μελίφρονα 264.

260. πρῶτον: the position of the word shows that this verse is added as an afterthought, and ὀνήσῃαι is not under the influence of ὡς. πρῶτον serves to mark the distinction of the ideas. Cf. νῦν μὲν παύσωμεν πόλεμον καὶ δηϊότῃα | σήμερον· ὅστερον αὖτε μαχέσονται H 29 f.—αὐτός: by its position is contrasted with Διὶ πατρὶ 259.—αἶ κε πίησθα: ἐὰν πίῃς.

261. ἀνδρὶ: dat. of interest.—δε: the English idiom would use 'for.'—κεκμηῶτι: for the so-called 2d pf. partic., while κέκμηκας 262 is 1st pf., see § 31 a.—μέγα: pred. to μένος, after ἀέξει [αἰεῖσι] increases. Cf. μέγα πένθος δεξεν ρ 489.

262. ὡς: refers to κεκμηῶτι, the closing word of the first half-verse of 261, which is repeated in κέκμηκας, the closing word in the first half-verse of 262. Cf. ἀνέρι κηδομένῃ, ὡς νῦν ἐμὲ κῆδος ἰκάνει Π 516.—τύνῃ: cf. E 485.—ἔτρσιν: clansmen, people.

263 = 359.

264. ἄειρε: "bring." Lit. of lifting the beaker.—μελίφρονα: cf. ἐύφρονα γ 246.—Hector replies first to 260-262.

265. Hector fears that the wine will affect him too much.—λάθωμαι: forget, i.e. lose. Cf. ὄφρα σ' ὀποδείκας μένεος κτλ. X 282, and the converse παντοίῃς ἀρετῇς μνησέσκειο X 268. In general, in Homer, to remember a thing is to do it. Cf. (Μενέλαος ἀνέγει) νόστου μνησέσκεισθαι ἐπ' εὐρέα νῶτα θαλάσσης γ 142 "to enter upon their return." See on Δ 222.

266. Reply to 259.—The verse-pause throws emphasis upon ἀνίπτουσιν.—For the thought, cf. γ 270, Ω 302 ff., and β 261, where water is poured upon the hands before prayer.

267. οὐδέ κτλ.: "and it is by no means allowed for one who is" etc.—Cf. tu, genitor, cape sacra

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 270 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
 πέπλον δ', ὃς τίς τοι χαριέστατος ἦδὲ μέγιστος
 ἔστω ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ
 275 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 280 ἔρχεο, ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσω,
 αἶ κ' ἐθέλῃς εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι

manu patriosque penates; | me bello et tanto digressum et caede recenti | attricare nefas donec me flumine vivo | abluero Verg. *Aen.* ii. 717 ff., 'Who-soever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord,' *Numbers* xix. 13; 'When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord,' *Exodus* xxx. 20.

268. *λύθρῳ*: with gory filth. — *πεπαλαγμένον* (*παλάσσω*): agrees with the indefinite subj. of the infinitive. — Hector had no time for ablutions.

269 = 279. — *σὺ μὲν*: correl. with *ἐγὼ δὲ* 280. — *ἀγελείης*: cf. Δ 128.

270. *σὺν θυέεσσιν*: with burnt sacrifices, — only, not of animals, but of some kind of incense. Cf. *τοὺς* (i.e. *θεοὺς*) *θυέεσι* καὶ *εὐχολῆς ἀγανῆσιν* |

λοιβῇ τε κνίσῃ τε παραρωπῶς ἄνθρωποι | *λίσσόμενοι* I 499 f. — *ἀολλίσσασα*: cf. 87, 266.

271-278 = 90-97, *mutatis mutandis*.

279. Repeated from 269, in order to mark the coincidence in time. "While you go to the temple, I will go to the home of Paris." — For the repetition, cf. 183 (with *μὲν*), as resuming 179, and E 134 and 143.

280. *μετελεύσομαι*: will go after, sc. to fetch him, as is made more definite by *ὄφρα καλέσω*.

281. *αἶ κε*: cf. 94. — *εἰπόντος* (sc. *μοῦ*): "my voice," i.e. my words. — *ὥς*: introduces a wish. — *κέ*: unusual in a wish; but cf. *Τηλέμαχ'*, *εἰ γὰρ κεν σὺ πολλὸν χρόνον ἐνθάδε μέμῃς* ο 545. — This wish follows immediately after Hector's statement of his purpose, almost as if he corrected himself, and desired Paris to go to Hades rather than to the field of battle.

- γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῦό τε παισίν.
 εἰ κεύθον γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
 285 φαίην κεν φίλον ἦτορ διζύος ἐκλελαθέσθαι.”
 ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο. ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώντα,
 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
 ἦγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,

282. χάνοι: cf. Δ 182. — μέγα πῆμα: pred. to μιν. — Ὀλύμπιος: cf. Δ 160. — ἔτρεφε: bred, i.e. suffered to grow up. Cf. διοτρεφέεσσι E 463. — This is strong language for Hector to use of his own brother, but cf. 325 ff., αἶθ' ὕφελος ἄγονός τ' ἔμεναι ἀγαμός τ' ἀπολέσθαι F 40 (Hector to Paris), and the wish of the old herald Idæus ὡς πρὶν ἄφ' ἑλλ' ἀπολέσθαι (of Paris) H 390.

283. καὶ Πριάμῳ: “and chiefly to Priam.” — τοῖο: on τοῖο Δ 28.

284. ἴδοιμι κατελθόντα: picturesque for κατέλθοι, as φαίην ἐκλελαθέσθαι for ἐκλελάθοιτο. Cf. 330, Δ 98 f. A still more prosaic form would be, εἰ ἐκεῖνος ἀποθάνοι. The aor. partic. here differs from the pres. partic. only as the aor. inf. would from the pres. infinitive. Cf. εἰπόντος 281. — Ἄιδος: the gen. is to be const. not with the adv. εἴσω, but with the implied δόμον. On ἐν πατρὸς 47.

285. φαίην κεν: I would say. — ἦτορ: subj. of the infinitive.

286. μέγαρ: the house, as distinguished from the courtyard, where Hecuba met Hector.

287. κέκλετο: cf. Δ 508. — ἄρα: “as she bade.” — ἀόλλισσαν: i.e. the

servants went through the town, and summoned the matrons.

288 = Ω 191, ο 99. — θάλαμον: the storeroom, in a remote part of the palace, in or near the women's apartments. — κηώντα: fragrant. Perhaps because of cedar chests.

289. Cf. ο 105. — αἶ: prob. the pers. pron., although the force of its initial *f* is lost here.

290. Σιδονίων: not in direct agreement with γυναικῶν, but added in appos., introducing 290 f. — Homer mentions Sidon but not the younger Tyre. — The Phoenicians were the skilled workmen and traders of early times. Cf. 2 Chronicles ii., ix. 21, Ezekiel xxvii., Hdt. i. 1.

291. Σιδονίηθεν: acc. to the story which seems to have been more fully developed in post-Homeric times, Paris and Helen on leaving Sparta were driven by a storm to Egypt, and went to Troy by way of Phoenicia. Hdt. ii. 117. In the *Odyssey*, Homer tells of the visit of Helen and Menelaus to Phoenicia and Aegypt, and of the gifts there received, on the voyage home from Troy. δ 83 ff., 125 ff., 228 ff. — ἐπιπλὼς: 2d aorist. § 35. — εὐρέα: εὐρόν. § 20 d.

τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
 295 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραῖαι.
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ᾤξε Θεανὸ καλλιπάρῃος
 Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 300 τὴν γὰρ Τρῶες ἔθικαν Ἀθηναίης ἰέρειαν.
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλούσα Θεανὸ καλλιπάρῃος

292. τὴν ὁδόν: on that voyage. Cognate acc. with ἤγαγε. Cf. ἦλθον γὰρ καὶ κείσε . . . τὴν ὁδόν, ᾗ δὴ μέλλεν ἐμὸι κατὰ κῆδε' ἔσεσθαι ζ' 164 f., Ἑλλήν ὁδὸν ἄλλα κέλευθα | ἦλθομεν ι' 261 f. — ἀνήγαγεν: led home. Cf. γυναῖκ' εὐειδὲ' ἀνήγες | ἐξ ἀπίης γαίης Γ' 48 f. — εὐπατέρειαν: daughter of a noble father. Leda is nowhere named as Helen's mother in Homer.

293-295 = ο' 106-108 (with Ἑλένη for Ἑκάβη). — φέρε: sc. from the θάλαμος. — δῶρον: as a gift.

294. ποικίλμασιν: colored embroidery, or woven borders. Cf. E 735.

295. ὃς: here allows elision before it. On Δ 482. — νείατος: predicate. As most precious and magnificent, this robe was least used, and so came to lie at the bottom of the pile. — ἄλλων: of all. This const. with ἄλλων is specifically Homeric. Cf. ἀκυμορότατος ἄλλων A 505, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton *Par. Lost* iv. 323 f. See on A 505.

296. μετεσσεύοντο (σεύω): hurried after her. For the doubling of σ after

the augment, see § 25 f.; cf. ἀπέσσαντο 390. — Cf. interea ad templum non aequae Palladis ibant | crinibus Iliades passis pectus palmetis Verg. *Aen.* i. 479 ff.

298. Θεανό: on E 70.

299. Κισσηίς: for the patronymic, see § 21 g. Hecaba also was daughter of Cisseus, acc. to Eur. *Hec.* 3.

300. ἔθικαν: the priestess, then, was chosen by the people. Her sacerdotal duties did not interfere with her family relations. In general Greek priests were not exclusively devoted to their priestly work.

301. ὀλολυγῇ: these pious shrieks (cf. γ 450) were intended as responses in the liturgical service; just as χεῖρας ἀνέσχον (cf. 257) corresponded to the modern posture of devotion, kneeling. Cf. δοκέει δ' ἔμοιγε καὶ ἡ ὀλολυγὴ ἐπ' ἱροῖσι ἐνθαῦτα (i.e. in Libya) πρῶτον γενέσθαι· κάρτα γὰρ ταῦτη χρέωνται αἱ Λιβύσσαι Hdt. iv. 189.

302. Doubtless Theano alone entered the ἄδυτον (E 512).

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 εὐχομένη δ' ἡῤατο Διὸς κούρη μέγαλοιο.
 305 "πότνι' Ἀθηναίη, ῥυσίπολι, δῖα θεάων,
 ἄξον δὴ ἔγχος Διομήδεος, ἥδ' ἐκ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσεις
 310 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα."
 ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὣς αἰ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι

303. Cf. 92, 273.

305. *ῥυσίπολι*: *defender of the city*. This name is applied to Athena in Ilios although she is one of the two divinities most bent on the destruction of the city. Cf. Ἀθηνα Πολιάς (*πολιόχος*) at Athens, and *πολιούχος* Ἀθῆνα at Sparta; σύ τ', ὦ Διογενὲς φιλόμαχον κρᾶτος, | ῥυσίπολις γενοῦ, | Παλλὰς Aesch. *Septem* 120 f. — From the stem of *ῥόομαι*, cf. I 396. — *θεάων*: partitive genitive. Cf. E 381.

306. ἄξον: cf. ἄξαντε 40. — *δη*: gives urgency to the imperative. — *αὐτόν*: sc. as contrasted with the spear. Cf. ἐκλαγχαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωρόμενοι, | αὐτοῦ κινήθεντος A 46 f. — Cf. *armipotens*, *praeses belli*, *Tritonia virgo*, | *frange manu telum Phrygii prae-donis et ipsum*, | *prorum sterner solo Verg. Aen. xi. 483 ff.*

307. *πρηνέα*: cf. 43, Δ 644. E 58.

308–310. Cf. 93–95, 274–276.

311. ἔφατ' εὐχομένη: equiv. to *εὐχετο*. — *ἀνένευε*: even now in Greece, negation is indicated by an upward motion of the head. The contrary is

κατανέω. Cf. Δ 267. — The poet knew Athena's refusal to grant the matrons' prayers from the outcome; the Trojan women knew it from the lack of favorable omen.

312–368. *Hector at the home of Paris and Helen*.

312. This verse, with a beginning similar to that of the preceding, forms a transition to the following action, which was contemporary with the prayers to Athena. Cf. E 84, p 424, Ψ 1, v 185. — "While these were praying." — For the 'parataxis,' cf. 148.

313. *δώματα* κτλ.: Paris, like Hector (365, 370), had a house of his own, near Priam's palace (317). — Ἀλεξάνδροιο: the Greek name of Paris is used in Homer four times as freq. as the other. The gen. *Πάριος* is found only Γ 325.

314. *αὐτὸς ἔτευξε*: so Odysseus built his own house, and made his own bedstead. The occupations of Homeric princes were not very different from those of Homeric peasants. — Verses 314–317 are added as a sort of afterthought.

- 315 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
ἐγγύθι. τε Πριάμοιο καὶ Ἑκτορος ἐν πόλει ἄκρη.
ἐνθ' Ἑκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός
320 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·
'Αργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
325 τὸν δ' Ἑκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
"δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

315. *τέκτονες ἄνδρες*: artificers; here, carpenters, as is shown by the connexion. *τέκτων* was not limited to the meaning of 'carpenters,' in Homer. Cf. *τέχνη* (found only once in the *Iliad*, Γ 61).

316. *οἳ*: these. — *θάλαμον*: i.e. apartments for the women. These with *δῶμα* (the great hall or *μέγαρον* of the men) and *αὐλήν* were the three chief divisions of the home. Cf. *εἰς διεθείωσεν* (fumigated) *μέγαρον καὶ δῶμα καὶ αὐλήν* χ 494.

317. *τέ*: for the position, cf. Ε 878. — *Πριάμοιο*: const. with *ἐγγύθι*. G. 182, 2; H. 757. (Or, it may be, with *δομάτων* to be supplied. Cf. 47.)

318–320. Cf. Θ 493–495. — *ἐνθα*: local, there. This resumes 313.

319. *ἔγχος ἐνδεκάπηχυν*: a long spear! But only about the length of the Macedonian pikes (*σάρισσαι*), which were 14–18 feet long. The lance of the Prussian Uhlan is about ten feet in length. Ajax wielded a boarding pike of twenty-two cubits, O 678. The Chalybes had lances fifteen cubits long, acc. to Xen. *An.*

iv. 7. 16. — *δουρός* [*δόρατος*, § 18 f]: const. with *πάροιθε*, at the head of the spear. — This description does much to bring the scene before the mind of the hearer or reader.

320. *περὶ*: adv. Const. with *θέε*. — *πόρκης*: the *ferule*, which bound the lower part of the spear-point to the upper part (*καυλός*) of the shaft.

321. *ἐν θαλάμῳ*: cf. 316. — *περικαλλέα κτλ.*: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.

322. Explanatory of 321, — the nouns being a more definite and detailed statement of *τεύχεα*.

323. *'Αργεῖη*: a standing epithet of Helen. — Helen seems to be in the same apartment as Paris.

324. *ἀμφιπόλοισι*: equiv. to *δμῳῇσι* κτλ. above. — *ἔργα*: i.e. weaving and spinning. Cf. 490 f., *αἱ δ' ἱστοὺς ὑφάωσι καὶ ἡλάκατα στρωφῶσιν* η 105. Thus Helen spins as she sits in the hall of her husband Menelaus at Sparta, δ 123 ff.

325 = Γ 38. — *αἰσχροῖς*: reproachful.

326. Hector assumed anger at the Trojans as the cause of his brother's

- λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὺ τε τείχος
 μαρναμένοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδρε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 330 ὃν τινά που μεθίεντα ἰδοὺς στνυγεροῦ πολέμοιο.
 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηίοιο θέρηται."
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.
 335 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
 ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.

absence from the field of battle. Of course he knew nothing of Aphrodite's interference to save Paris when he was worsted in the single combat with Menelaus (r 380 ff.), and to carry him back to his home; and being assured that his brother was no coward (cf. 522), he supposed that he had withdrawn from the conflict simply in vexation at the Trojans' lack of sympathy with him and his cause (ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ Γ 454). — δαϊμόνιαι: *strange man!* sir! — οὐ καλὰ: 'litotes.' Predicate; adverbial. — ἔνθεο: *ἐνέθου*.

327. λαοὶ μὲν: correl. with σὺ δέ. Hector begins as if he would say, "While the people are fighting and dying for your sake, you sit idle at home." But after the parenthetical σέο δ' εἵνεκα κτλ. 328 f., he continues his thought in a new form. — περὶ πτόλιν: cf. 256.

328. σέο δ' εἵνεκα: emphatic, at the beginning of the sent., and just before the verse-pause. The fact that Paris was the cause of all this trouble, heightened the shame of his indifference. — ἀντὶ κτλ.: cf. A 492.

329. ἀμφιδέδρε: cf. B 93, M 35. — σὺ δέ κτλ.: "You should be ashamed

of withdrawing. You would be angry at any one else who should act thus." The thought that Paris has left the battlefield is passed over the more easily here since it is implied in the whole reproach. — μαχέσαιο: on E 875. Here not much more than *blame severely*.

330. Cf. Δ 240. — ὃν τινά κτλ.: a more prosaic form would be, *ὅς τις [εἴ τις] μεθίει κτλ.* Cf. 284.

331. ἄνα (sc. στήθι): *Up!* § 37 c. — πυρὸς δηίοιο: cf. πρῆσαι δὲ πυρὸς δηίοιο θύρετρα B 415. For the gen. of place with θέρηται, see H. 760; cf. ἐπεὶ κε πυρὸς θερῶ ρ 23.

332 f. = Γ 58 f.

334 = σ 129; cf. ο 318, A 76. — τούνεκα: resumes ἐπεὶ 333.

335. Reply to 326. — τοί: "believe me," "let me tell you." — τόσσον: has its correl. in ἔθελον δέ κτλ. 336, where ὅσσον ἐθέλων is expected. Cf. φ 275 f., οὐδέ νυ τῶν ἐτι τόσσον δδύρομαι . . . ἀλλὰ μ' Ὀδυσσεὺς πόθος αἰνύται ξ 142 ff. — νεμέσσι [νεμέσει]: *just blame*. Cf. E 757, "Ἥρῃ δ' οὐ τι τόσσον νεμεσίσομαι οὐδὲ χολοῦμαι θ 407.

336. ἦμην: *was sitting*, i.e. *tarrying*. — ἄχεϊ κτλ.: *give myself up to my grief*, sc. at the defeat by Menelaus.

- νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὠρμησ' ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λῶιον ἔσσεσθαι. νίκη δ' ἐπαμείβεται ἄνδρας.
 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύν·
 ἦ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' οἶω."
 ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίσιον·
 "δᾶερ ἐμεῖο, κυνὸς κακομηχάνου ὀκρυόεσσης,
 345 ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
 οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

337. *παρειποῦσα*: cf. 62. This can hardly refer to Helen's ironical advice to Paris to try another bout with Menelaus, γ 432; but, rather, implies a conversation which has not been reported.

339. *νίκη κτλ.*: Paris had consoled himself with the same thought before. Cf. γ 439 f.

340. *νῦν ἐπίμεινον*: Hector stood at the door (354), and seemed on the point of departure.—*ἀρήια*: of war, martial.—*δύν*: subjunctive. *I will put on*. No final or temporal particle is to be supplied here. This is a survival of the old construction. GMT. 257. Cf. *δεῦτε, δύν μοι ἔπεισον, ἴδωμ' ὅτιν' ἔργα τέτυκται* X 450, 418, *θάπτε με ὅτι τάχιστα*· πύλας Ἀΐδαο περήσω Ψ 71.—The verb *δύν* is distinguished from the numeral by the quantity of the penult.

342 = E 689; cf. A 511.—Hector is too much vexed at Paris to reply, and not much was to be said. He assents to his brother's last proposition, and is about to depart.

343. *τόν*: i.e. Hector.

344. Helen rarely misses an opportunity to express penitent consciousness of her guilt. Cf. γ 173, η 764, δ 260 ff.

345. *ὥς ὄφελι*: cf. Δ 315.—*ἤματι τῷ ὅτε*: cf. E 210.—*ὅτε κτλ.*: cf. τ 355. "As soon as I was born."

346. *οἴχεσθαι κτλ.*: *had carried me off*. Cf. Penelope's prayer, *ἢ ἐπειτά μ' ἀναρπάξασα θύελλα | οἴχοιτο προφέρουσα κατ' ἡρόεντα κέλευθα, | ἐν προχοῇ δὲ βάλοι ἀψορρόου Ὀκεανοῖο* υ 63 ff.—*θύελλα*: stormy blast.

347. *εἰς ὄρος*: sc. where she would have perished.

348. *ἀπόερσε*: a past tense of the ind., without ἄν, like γ 351, of the impossible result of the accomplishment of the wish introduced by *ὄφελι* 345. This verb is 'assimilated' to *ὄφελι*. GMT. 528; H. 919 b.—*πάρος*: const. with the inf. (but not with the other moods), like *πρίν*. GMT. 656; H. 955 a.—*τάδε ἔργα*: a general expression for all the battles and sorrows of which Helen had been the cause or occasion.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 350 ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις,
 ὃς ἦδη νέμεσιν τε καὶ αἰσχα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξιο τῷδ' ἐπὶ δῖφρῳ,
 355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
 οἶσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."
 τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
 360 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
 ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.

349. *οἷα*: i.e. such as the *κακὰ* really are. — "If I were fated to leave Menelaus and bring all this trouble upon Troy."

351. *ὃς*: long by 'position.' On *παρειπών* 62. — *ἦδη*: knew, appreciated, felt. — *νέμεσιν*: cf. 335. — *αἰσχα*: reproaches. Cf. 325, 524.

352. *τούτῳ*: contemptuous, i.e. of Paris. Cf. 363, E 761. — *οὐτ' ἄρ νῦν οὐτ' ἄρ' ὀπίσσω*: i.e. never. — *ἔμπεδοι*: firm, i.e. prudent. Cf. *ὁ δ' ἔμπεδος οὐδ' ἀσεύφρων* T 183 of Priam, *Τηλέμαχ'*, οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα σ 215.

353. *τῷ*: therefore. — *καὶ*: also, belongs to the whole thought. — *ἐπαυρήσεσθαι*: shall reap the fruits of it. Always ironical in Homer. Cf. A 410.

354. *δῖφρῳ*: a low seat, without a back. Cf. Γ 424.

355. "The toil of battle rests heavily on thy soul." Cf. 77. — *ἀμφιβέβηκεν*: stands about, surrounds.

356. *ἄτης*: blind infatuation.

357. *ἐπὶ*: const. with *θῆκε*, laid upon.

358. *πελώμεθα*: subjv. in a final clause, though after an aorist. Cf. A 158, B 206. — *ἀοίδιμοι*: sung of, theme of song. Cf. *θεοὶ ἑκκλώσαντο δ' ἄλθερον* | *ἀνθρώποις ἴνα ᾗσι καὶ ἔσσομένοισιν ἀοιδὴ θ* 579 f., *τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν* | *ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ* | *οὐχ ὥς Τυνδαρέου κόρη κακὰ μήσατο ἔργα* . . . *στνυγερὴ δέ τ' ἀοιδὴ* | *ἔσσειε* | *ἐπ' ἀνθρώπους ω* 197 ff. — *ἔσσομένοισιν*: amplifies *ὀπίσσω* 357.

359 = 263.

360. *μή με κάθιζε*: ask me not to be seated. — *φιλέουσα περ*: though thou art very hospitable. For the meaning, cf. *φιλέσκειν* 15. — *οὐδὲ κτλ.*: but (i.e. yet) you will not etc.

361. *ἐπέσσυται* (*σεύω*): is eager. — *ὄφρ' ἐπαμύνω*: an 'object-clause,' equiv. to *ἐπαμύναι*. Cf. Δ 465 f.

362. *μέγα*: modifies *ποθὴν ἔχουσιν*,

- ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
365 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·
οὐ γάρ τ' οἶδ', ἥ ἔτι σφιν ὑπότροπος ἴξομαι αὖτις,
ἥ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."
ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἴκτωρ.
370 αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας,
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλω
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἴκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτω,
375 ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·

which is equiv. to *ποθέουσιν* and is followed by the gen. *ἐμεῖο*.

363. *τοῦτον*: cf. 352. — *καὶ αὐτός*: i.e. without the admonitions.

364. *ὡς* κτλ.: refers to the first half-verse of 363. — *καταμάρψῃ*: equiv. to *κικήσεσθαι* 341. Cf. E 65.

365. *καὶ γάρ*: etenim. — *οἰκόνδε* κτλ.: *am going to my house*. See on πόλινδε 86.

366. *οἰκῆας*: cf. E 413. In the sense of *οἰκέλους, τοὺς ἐν οἴκῳ*. It is explained by the rest of the verse. — The length of the last syllable is explained by the following slight pause.

367 f. *ἦ, ἦ*: § 3 m. — *ὑπότροπος*: reversus. Predicate. Cf. 501; ἐναντίη 251. — *δαμόωσιν*: fut., cf. ἴξομαι 367. For the form, see § 30 b.

369–502. Parting scene between Hector and Andromache. One of the most charming episodes of the *Iliad*.

369 = 116.

370 = 497; cf. ρ 28. — *ἐν ναιετάοντας*: “comfortable.” Cf. Δ 45.

371. The second half-verse of this and the two following lines, is simply picturesque, — not necessary for thought or construction. — *λευκώλενον*: this epithet is generally reserved for Hera.

373. *πύργῳ*: i.e. that tower at the Scaean Gate whence Andromache could look forth toward the Achaean camp and upon the plain with the opposing armies. — Andromache had set out for the Tower, apparently, after Hector reached the city, and while he was at the home of Priam or of Paris. So she had missed meeting her husband. But she learned at the Tower that Hector was in the city, and hastened home to greet him.

374. *ἔνδον*: at home. — *τέτμεν*: equiv. to *εἶπεν*. Cf. Δ 293.

375. Cf. υ 128. — *ἐπ' οὐδόν*: const. with *ἔστη* which is inceptive and implies motion (cf. 43). — Apparently the threshold of the women's apartments. — *μετὰ* κτλ.: cf. 323.

- “εἰ δ’ ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρου;
 ἥε πῃ ἐς γαλῶν ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 380 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται;”
 τὸν δ’ αὖτ’ ὀτρυνὴν ταμίην πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῃ ἐς γαλῶν οὔτ’ εἰνατέρων ἐνπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 385 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
 ἀλλ’ ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ’ ἄκουσεν
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἢ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει
 μαινομένη ἐκὺνᾶ· φέρει δ’ ἅμα παῖδα τιθήνη.”
 390 ἦ ῥα γυνὴ ταμίη, ὃ δ’ ἀπέσσυτο δώματος Ἐκτωρ

376. νημερτέα: neut. as subst., the truth. Cf. λίσσεσθαι ὅπως νημερτέα εἶπῃ γ 19, δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν ε 300, λ 96, ο 263. Cf. ἀληθέα 382.

377. Ἀνδρομάχῃ κτλ.: Hector uses his wife's full title, as a gentleman of to-day would say 'Mrs. Blank,' rather than 'my wife,' in speaking to an inferior.

378. ἐς γαλῶν: cf. ἐν πατρός 47. — γαλῶν, εἰνατέρων: glories, ianitrices. On πενθερῶ 170.

379. ἐς Ἀθηναίης: ad Minerva e. — ἔνθα κτλ.: cf. 286 ff.

380. ἐνπλόκαμοι: a standing epithet, — without reference to color, quality, or abundance of the hair, but only to the neatness of the braids. — δεινὴν: cf. E 839. — ἰλάσκονται: are propitiating, i.e. are striving to appease.

382. ἐπαί: cf. Γ 59.

383-385 = 378-380.

386. ἐπὶ πύργον: cf. 373. μέγαν Ἰλίου is added in apposition.

387. κράτος: strength, hence victory (which is gained by strength).

388. ἐπειγομένη: in haste. — ἀφικάνει: pres. with pf. meaning; is come, has reached. Cf. τίπτε δεῦρ' ἀφικάνεις H 43, ξ 159. — The maid judges from the speed with which Andromache left her home.

389. μαινομένη κτλ.: sc. in her anxiety. This repeats in more energetic form the thought of ἐπειγομένη. Cf. (also of Andromache) μεγάρου διέσσυτο μαινᾶδι ἴσῃ, | παλλομένη (quivering) κραδίην X 460 f. — φέρει κτλ.: "accompanied by her child and maid." — τιθήνη: cf. ἀμφίπολος 399.

390. ἦ: on Δ 192. Here the subj. is expressed. Cf. X 77, γ 337, χ 292. — γυνὴ ταμίη: ταμίη is used as an attrib. adj.; cf. τέκτονες ἄνδρες 315, ἄνδρες στρατηγῶν, κτλ.

τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ' ἀγυιάς.
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστρῳ,
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίονδε,
 ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
 395 Ἄνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβη ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἣ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 400 παιῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἑκτορίδην ἀγαπητόν, ἀλίκκιον ἀστέρι καλῶ,
 τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι

391. τὴν αὐτὴν ὁδόν: *that same road* by which he had come. Cognate acc. with ἀπέσσυτο. On τὴν ὁδόν 292. — τὴν αὐτὴν: equiv. to Attic ταύτην τὴν αὐτήν, the Homeric art. being demonstrative.

392. εὔτε: *just when*. Always with asyndeton.

393. Σκαιάς: in appos. with πύλας in the first half-verse of 392, and added in order to form a close connexion with the following clause. On Ε 313. — τῇ ἄρα: "where naturally." — ἔμελλε διεξιμέναι [ιέναι]: *was about to pass out*. Cf. 52 f.

394. ἐνθα: *there*, introduces the 'apodosis' to εὔτε 392. — πολύδωρος: cf. ἡπιόδωρος 251. — ἐναντίη κτλ.: cf. O 88. On ἀντίος 54. — For the situation, see on 373.

395 = Θ 187.

396. Ἡετίων: attracted to the case of the following relative. For the repetition, cf. 154. — Πλάκῳ: prob. a spur of the range of Mt. Ida, in Mysia.

397. Θήβη: local. — ὑποπλακίη: distinguishing this Thebes from Boeo-

tian (seven-gated) Thebes and Egyptian (hundred-gated) Thebes. — Κιλίκεσσι: dat. of interest. — Not to be confounded with the historical Cilicians on the northeast corner of the Mediterranean.

398. ἔχετο: "was the wife." Cf. (Λαοδίκην) τὴν Ἀντηνορίδης εἶχε Γ 123. — Ἑκτορι: the personal dat. of the agent with the passive is more freely used in Homer than in later Greek.

399. ἣ: demonstrative. — ἔπειτα: points to 394 f. — αὐτῇ: *herself*, as contrasted with the maid. Cf. αὐτόν 306.

400. ἀταλάφρονα: *merry hearted*. Cf. ἀταλά φρονέοντες Σ 567. — νήπιον αὐτῶς: *a mere infant*. For the force of αὐτῶς, see § 24 h.

401. ἀλίκκιον κτλ.: cf. sidere pulchrior Hor. Carm. iii. 9. 21. "Like a fair angel."

402. Σκαμάνδριον: named from the chief river of Troy, which was a local divinity (E 77). Rivers were thought to have a close relation with the blessing of children. — On Δ 474.

Ἄστυνάκτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλῃ

403. Ἄστυνάκτα: *Protector of the City*. The people gave to the son the name which was appropriate to the father. This child never reigned, and ἄστυνάξ cannot have meant ‘crown prince.’ So the son of Odysseus is called Telemachus (Δ 364, τηλοῦ, μάχομαι);—not because the boy fought far away from home, but because the father was fighting at Troy while the son was a child. Cf. Μεγαπένθης (πένθος) δ 11, son of Menelaus; Εὐρυσάκης (σάκος), Soph. Aj. 340, son of Ajax; Νεοπτόλεμος, son of Achilles, λ 506; Ἀλκυνόην καλέεσκον . . . οὐνεκ' ἄρ' αὐτῆς | μήτηρ Ἀλκυνόος πολυπενθέος οἶτον ἔχουσα | κλαῖε I 562 ff.; (and Zipporah bare Moses a son,) ‘and he called his name Gershon [a stranger here]: for he said, I have been a stranger in a strange land,’ *Exodus* ii. 22.—The original meaning of ἀναξ seems to have been ‘protecting lord,’ with no more emphasis upon the privilege of the power than upon the duty of defence. Cf. 478. This meaning alone gives point to the close of this verse; ἐρύετο repeats the thought of ἀναξ.

404. ἦ τοι κτλ.: returns to the story after the brief digression about Astyanax.—σιωπῇ: const. with ἰδὼν

ἐς παῖδα.—This second half-verse pictures the father's joy.

406 = 253.

407–439. *Andromache begs Hector to remain within the walls. He can direct from the tower the defence of the city.*

407. δαιμόνι: cf. 326, and note the difference in meaning marked by the speaker's tone.—φθίσει: placed first, with emphasis.—τὸ σὸν μένος: *this courage of thine*. Cf. ἦλλον ἐγὼ παύσουσα τὸ σὸν μένος A 207, οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν, | ἀλλὰ πολὺ προθέεσκε, τὸ δὲν μένος οὐδενὶ εἴκων X 458 f. (*Andromache of Hector*).—οὐδ' ἐλεαίρεις: a reproach for not considering the fate of wife and child in case of the husband's death.

408. ἄμμορον: equiv. to δύσμορον. *Andromache calls herself and her husband δυσάμμοροι* X 485. Cf. κάμμορε, of Odysseus, ε 160.

409. σεῦ: gen. of separation, with χήρῃ ἔσομαι. Cf. σεῦ 411.

410. εἴη: potential opt. between two futures. Cf. 452, Δ 171.

411. σεῦ ἀφαμαρτούσῃ: “*bereft of thee*.” Cf. (of Astyanax) φίλου ἀπὸ πατρὸς ἀμαρτῶν X 505.—This clause is secluded by the verse-pause.—χθόνα δύμεναι: cf. 19.—Cf. (Tecmessa to Ajax) οἴκτιρε δ', ἀναξ, παῖδα

ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 415 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐν ναιετάωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδὲ μιν ἐξενάρειξε, σεβάσασατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἥματι Ἄιδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.

τὸν σόν, εἰ νέας | τροφῆς στερηθεὶς σοῦ
 διοίsetαι μόνος | ὑπ' ὀρφανιστῶν μὴ φί-
 λων, ὅσον κακὸν | κείνῳ τε κάμω τοῦθ',
 ὅταν θάνῃς, νεμείς. | ἐμοὶ γὰρ οὐκέτ'
 ἔστιν εἰς ὃ τι βλέπω | πλὴν σοῦ. σὺ
 γὰρ μοι πατρίδ' ἥστωσας δορί, | καὶ μή-
 τερ' αὐτῇ μοῖρᾳ τὸν φύσαντά τε | καθεῖ-
 λεν Ἄιδου θανάσιμος οἰκῆτορας. | τίς
 δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς; |
 τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σφύο-
 μαι. | ἀλλ' ἴσχε καμὸν μνηστίν. Soph.
 Aj. 510 ff.

412. ἔσται: sc. μοί.—σύ γε: on this
 lies all emphasis. Cf. 429 f.—πότ-
 μον ἐπίσπης (ἐφέπω): cf. ὄφρα πρόσθ'
 ἄλλων θάνατον καὶ πότμον ἐπίσπῃ B 359.

413. ἀλλ' ἄχεα: but only griefs.—
 καί: though after οὐδέ. This makes
 but one thought of πατήρ καὶ μήτηρ.
 Cf. nihil usquam prius et
 integri moris Tacitus Ann. i. 4;
 οὐ μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ |
 ὅσσε καθαίρησούσι A 452.

414. ἄμὸν: ἡμέτερον. Cf. ὁμήν E
 489. § 24 a, d.

415. ἐν ναιετάωσαν: cf. 370.

416. κατὰ κτλ.: repeated from 414,
 after a parenthetical clause, with the
 name instead of πατέρα (on Μενελάου
 Δ 177) in order to form a better con-
 trast with πόλιν.

417. οὐδέ κτλ.: but he did not, etc.
 —ἐξενάρειξε: in the literal sense. Cf.
 30 with E 842.—σεβάσασατο κτλ.: cf.
 167.—τό γε: i.e. ἐξενάρειξαι.—Achil-
 les respected the old king too much
 to treat his body with despoise, and so
 gave him an honorable burial (σὺν
 ἔντεσι).

418. σὺν ἔντεσι κτλ.: cf. N 331,
 719, αὐτὰρ ἐπεὶ νεκρὸς τε κῆρ καὶ τεύχεα
 νεκροῦ | τύμβον χεῖραντες κτλ. μ 13.

419. ἐπὶ: over him. Adv. with
 ἔχεεν (χέω).—περὶ: adv., round about.

420. ὄρεστιάδες: of the mountains.

On 22.
 421. οἱ: rel., referring to οἱ 422, as
 its antecedent.

422. ἰῶ ἥματι: on a single day.
 For the form ἰῶ, cf. γα Δ 437.—Ἄιδος
 εἴσω: cf. 284.

424. ἐπὶ: "as they were keeping

425 μητέρα δ', ἣ βασιλεύειν ὑπὸ Πλάκῳ ὕληέσση,
τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπείρεσι' ἄποινα,
πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.

Ἐκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
430 ἥδ' ἐκ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μῖμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
[λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα

watch over." Cf. 25, E 137, 313.—
εἰλιπόδεσσι: trailing-footed,—because
of the peculiarly awkward gait of
oxen and cows.

425. βασιλεύειν: was queen. Equiv.
to βασίλεια ἦν. This implies no po-
litical authority. Cf. (the wife of
Neleus) ἣ δὲ Πύλου βασίλεια, τέκεν δέ
οἱ ἀγλαὰ τέκνα λ 285.—ὑπὸ Πλάκῳ:
cf. 396.

426. τὴν: her, resumes μητέρα.—
δεῦρο: hither, i.e. to the Greek camp
before Troy.—ἦγαγε: on Δ 239.—
ἅμ' ἄλλοισι κτλ.: the captive queen
may have been counted as part of
the κτήματα, but this may be taken
as "with her treasures, too." Cf. E
621.

427. ὃ γε: prominent in contrast
to Artemis 428. "Achilles released
her but Artemis slew her."—λαβὼν:
sc. from her father.—ἀπείρεσσι κτλ.:
cf. A 13.

428. πατὴρ: i.e. Andromache's
grandfather, who had ransomed his
daughter and brought her back to his
home. Eëtion's house of course had
been destroyed.—βάλ' Ἄρτεμις: i.e.
the old queen died a peaceful death.
On 205.

429. Ἐκτορ, ἀτὰρ σὺ: cf. 86.—
Hector—Andromache's all—is con-
trasted with the preceding. This

thought prepares the way for the
urgent request of 431, that Hector
should remain within the walls.—
Cf. γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ
φίλος, | πατὴρ, ἀδελφός, δεσπότης Eur.
Heraclidae 229 f., ἥδ' ἀντὶ πολλῶν ἐστὶ
μοι παραψυχή,—| πόλις, τιθήνη, βάρ-
τρον, ἡγεμὼν δδοῦ Eur. Hec. 280 f.,
Hel. 277 ff., tot tamen amissis
te compensavimus unum: | tu
dominus, tu vir, tu mihi frater
eras Ovid Her. iii. 51 f., te isti
virum do, amicum, tutorem,
patrem Terence And. i. 5. 60.

431. νῦν: sc. as he had not been
doing.—αὐτοῦ: right here, made defi-
nite by ἐπὶ πύργῳ, where Andromache
had been (373). From that com-
manding position, Hector could direct
the defence of the city.

432. Cf. 408.—Obs. the 'chiastic'
order,—παῖδα and γυναῖκα being sepa-
rated. § 2 o.—ὀρφανικόν: predicate.
—θήης: θῆς. Cf. B 4113.—γυναῖκα:
is more pathetic than ἐμεῖ, and forms
a better contrast to παῖδα.

433. This advice is not out of
place in the mouth of the general's
wife, who doubtless had taken more
interest than most Trojan women in
the details of the plans for the safety
of the city.—ἐρινεόν: on a height
near the walls and the Scaean Gate

Σημ. Α. γ.
514-19

- ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος·
 435 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τίς σφιν ἐνίσπε θεοπροπίων ἐν εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.]”
 440 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μαλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·

(else Hector could not have stood upon the tower to direct operations). Cf. Δ 167, X 145. — Acc. to the later story, Poseidon and Apollo called Aeacus to their aid in building the wall of Troy. The work of the gods could not be overthrown by mortals; but what Aeacus had built could be destroyed by his descendants (Achilles, Ajax, Neoptolemus). Pindar *Ol.* viii. 31 ff. Homer nowhere else intimates that there was such an accessible or vulnerable place, at which the city should be captured.

434. ἀμβατός: ἀναβαίνω. — καὶ ἐπίδρομον (ἱδραμον, δρόμος): i.e. exposed to attack. This gives the result of experience. — ἔπλετο: used as present.

435. ἐλθόντες: Homer is fond of a participle which completes the picture, but is not strictly necessary to the sense. — ἐπειρήσαντο: intrans., made an attempt, sc. to scale the wall. No other mention is made in Homer of such an assault.

436. ἀμφ' Αἴαντι κτλ.: including the Ajaxes. See H. 791; cf. B 445, Γ 146. Obs. that Achilles is not mentioned.

438 f. Two possible explanations of the assaults made at this particu-

lar spot. — θεοπροπίων: for the gen., cf. τόξων Δ 196. This refers to some such prophecy as that of Apollo, Πέργαμος ἀμφὶ τεαῖς, ἥρως (i.e. Aecus), χερὸς ἐργασίας ἀλίσκεται Pindar *Ol.* viii. 42.

439. Cf. O 43. — ἥ νυ καὶ: or possibly too. — αὐτῶν θυμός: their own hearts, as opposed to oracles and omens. — ἐποτρύνει: after the aor., the pres. expresses the general truth which doubtless still abides.

440-465. Hector's reply. “I am not unmindful of thee, but I cannot play the coward and remain within the walls.”

440 = X 232.

441. τάδε πάντα: all this that Andromache had just said, but esp. 432. Cf. E 490.

442 = X 105; cf. H 297. — Τρῶας: for the acc., see G. 158, n. 2; H. 712 a. — ἑλκεσιπέπλους: with trailing robes. Only in this phrase. Cf. Ἑλένη τανύπεπλος Γ 228, and Ἰδόνες ἑλκεχίτωνες N 885.

443. Reply to 433. — κακὸς ὥς: cf. κύνης ὥς E 476. — νόσφιν πολέμοιο: Hector uses this expression of the safe position on the tower which Andromache had suggested. Cf. E 253.

οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 445 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,
 ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
 450 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 455 δακρυνόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας.
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνους,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης

444. A second reason against adopting the suggestion of 431. — “And my own courage forbids it.” — *ἄνωγεν*: pf. as present. — *μάθον*: *I learned*. To know was to do; cf. 265. Cf. *ἀθεμίστια ἦδ' ἡ* he had a lawless heart i. 189, *κεδνὰ ἰδνία* trusty-hearted α. 428, *ἄγρια οἶδεν* he has a cruel heart Ω 41, — in all of which expressions, corresponding action is implied. — *ἔμμεναι ἐσθλός*: equiv. to *ἀριστεύειν* 208.

446. Hector feels that he cannot save the city, but he will save his father's fame and his own. — *ἀρνύμενος*: *striving to gain*. Cf. A 159, α 5, X 160. — *πατρός*: *πατρί* might have been used, with little difference of meaning. — *αὐτοῦ*: intensive, agreeing with *ἐμοῦ* implied in *ἐμὸν*. Cf. 490, E 741.

447–449 = Δ 163–165. The verses are more impressive here than in Δ.

450 ff. Reply to 429 f. — *Τρώων*: objective gen. with *ἄλγος*. Contrasted with *σεῦ* 454. — Obs. that *Τρώων*, *Ἑκά-*

βης, and *κασιγνήτων* all come immediately before the verse-pause.

451. *οὐτ' αὐτῆς Ἑκάβης*: “not for my own mother.” — Hector's living mother, father, and brothers are offered to balance the dead relatives of Andromache.

452 f. *οἳ κεν πέσοιεν*: *who doubtless will fall*. The potential opt. is freq. used where the English idiom would use the future. Cf. 410. — *ὑπ' ἀνδράσι*: for *ὕπὸ* with the dat., cf. Δ 291.

454. *σεῦ*: const. with *ἄλγος* 450.

455. *ἄγῃται*: sc. *σέ*, into captivity. Cf. 426. — *ἐλεύθερον ἡμαρ*: equiv. to *ἐλευθερίαν*, which is not Homeric. § 2 s. Cf. 463. — For the second half-verse, cf. Π 831, τ 193.

456. Hector sees with his mind's eye the time when Andromache will be put to menial service. — *ἐν Ἀργεῖ*: i.e. in Peloponnesus. — *πρὸς ἄλλης*: i.e. as a slave, “at the bidding of another.”

457. *ὕδωρ*: ‘fetching water’ is an important duty of women in Oriental

- πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
καὶ ποτέ τις εἴησιν ἰδὼν κατὰ δάκρυ χέουσαν·
460 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χῆτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
465 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἔλκηθμοιο πυθέσθαι."

countries. Cf. 'Let them live; but let them be hewers of wood and drawers of water unto all the congregation,' *Joshua* ix. 21; 'from the hewer of thy wood unto the drawer of thy water,' *Deut.* xxix. 11; 'at the time of the evening, even the time that women go out to draw water,' *Genesis* xxiv. 11 (Rebekah at the well).—*Μεσσητός*: sc. κρήνης. Ablative gen., from *Messets*. A spring of this name is mentioned by Pausanias, iii. 20. 1, as near Therapne, the old seat of the Dioscuri, not far from Sparta.—*Υπερείης*: mentioned as a spring in Thessaly, B 734.—Perhaps the poet thus intimates the possibility that the captive Andromache may be given as a prize to Menelaus or Achilles. Later tradition made her the γέρας of Achilles's son Neoptolemus. At any rate, this verse makes ἐν Ἀργεῖ more definite.—That the Homeric poet should make Hector speak as if familiar with the names of springs in Greece, is not strange.

458. πολλὰ κτλ.: much against thy will. Explained by the following half-verse.

459. εἴησιν: subjv. as future. G. 213, 2 R.; H. 868. Obs. the repetition of the thought in ἐρεί 462.

460. ἦδε κτλ.: "see there the wife

of Hector."—δς κτλ.: cf. Δ 746, P 351.—μάχεσθαι: cf. E 536. The inf. follows the verb easily since ἀριστεύεσκε is equiv. to ἀριστος ἦν. Cf. 208.—Cf. (Tecmessa to Ajax, see on 411) εἰ γὰρ θάηρς σὺ καὶ τελευτήσας μ' ἄφῃς, | ταύτη νόμιζε κάμει τῇ τόθ' ἡμέρᾳ | βίᾳ ξυναρπασθεῖσαν Ἀργείων ὄνο | ξὺν παιδί τῷ σῷ δουλίαν ἔξειν τροφήν. | καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ | λόγοις ἰάπτων· ἴδετε τὴν δμουνέτην | Ἀλάντος ὃς μέγιστον ἰσχυσε στρατοῦ Soph. Aj. 496 ff.

461. ἀμφεμάχοντο: sc. 'they' in a general sense, 'our army.'

462. ὥς ἐρεί: for this repetition of εἴησιν (both just before the verse-pause), cf. Δ 182 with Δ 176.

463. χῆτεϊ κτλ.: cf. T 324.—τοιούδε: "such a one as I am."—ἀμύνειν: equiv. to ὃς ἂν ἀμύνοι, depends on τοιοῦδε. GMT. 760.—δούλιον ἡμαρ: on 455. δουλοσύνη is not Homeric.

464. "But may I be dead and buried."—χυτὴ (χέω) γαῖα: cf. E 114, Ψ 256, γ 258.—κατὰ καλύπτοι: cf. Δ 182.

465. πρὶν: const. with πυθέσθαι. Natural in English as in Greek, "before I hear" instead of "before the time when I should hear."—βοῆς, ἔλκηθμοιο: both after πυθέσθαι, but in different relations; σῆς is 'subjective,' while σοῦ is 'objective.' "Hear

ὥς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
 ἀψ' δ' ὁ παῖς πρὸς κόλπον ἐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὧψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 470 δεινὸν ἀπ' ἀκροάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν,
 αὐτὰρ ὃ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 475 εἶπεν ἐπευξάμενος Δίι τ' ἄλλοισιν τε θεοῖσιν·
 “Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι

thy cry of distress and learn that thou art dragged into captivity.” *σῆς βοῆς* is nearly equiv. to *σοῦ βοῶσης*. — *ἑλκεθμοῖο*: cf. Priam's words, *κακὰ πόλλ' ἐπιδόνα*, — | *υἷς τ' ἄλλυμένους*, *ἐλκεθθεῖσας τε θύγατρας*, | . . . *ἐλκομένας τε νουὺς (sons' wives) ὁλοῆς ὑπὸ χερσίν Ἀχαιῶν* X 61 ff.

466. *παιδός*: for the gen., cf. *Μενελάου* Δ 100.

468. *πατρός* κτλ.: parenthetical, giving the cause of *ἐκλίνθη ἰάχων*. It is explained by the following verse, which is further explained by 470. The participles in 468–470 might be translated in reverse order: the child *ἐνόησε*, then *ἐτάρβησε*, then *ἠτύχθη*, and then *ἐκλίνθη ἰάχων*.

469. *χαλκόν*: the bronze, esp. of the helmet. Cf. 473. — *ἰδέ*: for the length of the ‘ultima,’ see § 41 j.

470. *δανόν*: cognate acc. with *νεύοντα*. Cf. Δ 420. — *νεύοντα*: supplementary partic. after *νοήσας*. Cf. *νοῦς κακὸν ὕμνιν | ἐρχόμενον* ν 367 f.

471. *ἐκ ἐγέλασσε*: laughed out, i.e. burst into a laugh. Cf. π 354, σ 35.

472. *αὐτίκα*: for the ‘asyndeton,’

see § 2 l, n. — *κράτος*: cf. E 7. For the inflection, see § 18 j.

473. Cf. γ 293.

474. *ἐπαί*: is expected at the beginning of the clause. On *ὥς* 237. — *κύσε*: the Homeric warriors were not ashamed to express their emotions, but they seem to have done little kissing. Such salutation of adults is mentioned only as greeting after a long absence, or as an act of homage. Kissing is mentioned in but two other passages of the *Iliad* (Θ 371, Ω 478), both of which refer to the acts of suppliants.

475. *ἐπευξάμενος*: cf. *φωρήσας* Δ 312, *δμοκλήσας* Z 54.

476. With this prayer, cf. that of Ajax, δ παῖ, γένοιο πατρός εὐτυχεστέρος, | τὰ δ' ἄλλ' ὅμοιοις· καὶ γένοι' ἂν οὐ κακός Soph. Ajax 550 f.; Aeneas's prayer for Ascanius, disce, puer, virtutem ex me verumque laborem, | fortunam ex aliis Verg. Aen. xii. 435 f.; ‘My son! my son! may kinder stars | Upon thy fortune shine; | And may those pleasures gild thy reign | That ne'er wad blink on mine,’ Burns's *Lament of*

παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάσσειν·
 καὶ ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
 κτείνας δῆιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ."
 ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 485 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 "δαιμονίη, μή μοί τι λήν ἀκαχίζο θυμῷ·

Mary Queen of Scots; 'Bright as his manly sire the son shall be | In form and soul, but ah! more blest than he,' Campbell, *Pleasures of Hope*.

477. καί: correl. with καί 476, marking the close relation between τόνδε and ἐγώ. The English idiom omits it. H. 1042. — Τρώεσσιν: "in the eyes of the Trojans." 'Dat. of interest in looser relations.' H. 771. Originally this seems to have been 'dat. of the agent.'

478. ὅδε: points back to ὥς καὶ ἐγώ. — τί: in free position. See on 317. — ἀνάσσειν: correl. with βίην. For the meaning of the verb, see on Ἀστυνάκτα 403. — Here Hector thinks no longer of the destruction of Troy (cf. 448 f.), — forgetting the war and its dangers at the sight of his child.

479. τις: many a one. — εἴποι: opt. of wish. — πατρός κτλ.: a verbal quotation of the desired praise. — ὅδε: deictic. — πολλόν: originally 'acc. of extent,' and then adverbial. πολλῶ might have been used. — "May many a one say of him as he returns from the war."

480. ἀνιόντα: as if τόνδε πατρός ἀμείνω had preceded. The acc. de-

pends on εἴποι. G. 165; H. 725 a. The clause πατρός κτλ. is the other obj. of the verb. — For the thought cf. παῦροι (few) γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται, | οἱ πλείους κακίους, παῦροι δέ τε πατρός ἀρείους β 276 f. — φέροι: sc. ἐκ πολέμοιο. This aids in making the situation vivid.

481. χαρεῖν: sc. as a result of φέροι κτλ. The mother is to rejoice in the bloody spoils with which her son returns as a proof of his bravery.

482. ἀλόχοιο: this is a delicate touch of the poet, — that Hector does not return the child to the nurse (from whom he took him, 466 ff.), but gives him into the arms of his wife, thus entrusting him to her care.

483. κηῶδεϊ: fragrant, sc. because of her perfumed clothing. Cf. 288. — κόλπῳ: cf. 136.

484. δακρυόεν: "through her tears." For the const., cf. δεινόν 470. — ἐλέησε: inceptive aorist. "Pity came over him."

485 = E 372.

486. δαιμονίη: "my poor wife." Cf. 407. — μοί: 'ethical.' — τι λήν: a common order. Cf. N 284, x 368, φ 288.

οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἴαδι προῖάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 490 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλῖφ ἔγγεγάασιν."
 ὥς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἴκτωρ
 495 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν
 ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.

487. The most distinct expression of fatalism in Homer. "I shall not die if death is not appointed for me now, nor can I escape death if that is decreed." — *ὑπὲρ αἶσαν*: cf. Π 780, P 321. — *Ἴαδι* κτλ.: cf. E 190.

488. *μοῖραν*: fate, i.e. death. — *πεφυγμένον ἔμμεναι*: πεφευγέμαι. Cf. E 873. — *ἀνδρῶν*: const. with *οὐ τινά*.

489 = θ 553; cf. χ 415, ψ 86. — *οὐδὲ μὲν*: nor indeed, even not. — *τὰ πρῶτα*: "once." Cf. A 6.

490-493. Cf. α 356-359, φ 350-353. These verses are intended to quiet Andromache. She is to return to her home, and attend to her regular duties, assured that the men will do their part for the safety of the city.

490. *αὐτῆς*: cf. αὐτοῦ 446.

491. *ἰστόν* κτλ.: in appos. with *ἔργα*. Contrasted with *πόλεμος*.

492. *πόλεμος* κτλ.: cf. τ 137. — *μελήσει*: cf. E 430. — Cf. *ἀνδρῶν τὰδ' ἐστί, σφέγρια καὶ χρηστήρια | θεοῖσιν ἔρδειν, πολεμίων πειρωμένων · | σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἰσω δόμων* Aesch. *Septem* 212 ff., *ἀνδρῶν γὰρ ἀλήκῃ · σοὶ δὲ χρὴ τούτων* (i.e. children) *μέλειν* Eur. *Heraclidae* 711. The second half-verse is quoted in Aristophanes, *Lysistrata* 520, as a common admoni-

tion of husbands to wives, that they should mind their own business.

493. *πᾶσιν* κτλ.: cf. ξ 138. — *πᾶσιν*: in appos. with *ἀνδρεσσι*. On E 313. — *τοῖ* κτλ.: cf. P 145. Added after the verse-pause, making *πᾶσιν* more definite. — *ἔγγεγάασιν*: cf. E 477, Δ 41. — This seems to have been planned by the poet as the last meeting of Hector and his wife. In the Twenty-second Book, Andromache is following her husband's directions, and is engaged in weaving when she hears the shriek from the women on the tower which announces Hector's death. X 437 ff. She appears in a third scene in the Homeric poems, when the body of Hector is brought back to Troy. Ω 723 ff.

494. *εἵλετο*: the poet does not need to say that Hector proceeded to don his helmet. Cf. 178. — Andromache does not trust herself to speak again. The leave-taking is brief and simple.

495. *ἵππουριν*: cf. οἰκῆας 386. — *βεβήκειν*: cf. 313. *She was gone*, i.e. she went quickly.

496. *ἐντροπαλιζομένη* (τρέπω): turning again and again, sc. in order to take another look at her husband. —

αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
 Ἑκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 500 αἱ μὲν ἔτι ζῶν γόον Ἑκτορα ᾗ ἐνὶ οἴκῳ·
 οὐ γάρ μιν ἔτ' ἔφαιτο ὑπότροπον ἐκ πολέμοιο
 ἰζεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ' ἐπεὶ κατέδ' κλυτὰ τεύχεα ποικίλα χαλκῷ,
 505 σέυατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,

The second half-verse adds an important trait to the picture. Cf. Γ 142.

497 = 370.

498. Ἑκτορος: does not limit δόμους directly, as if the end of a verse had not intervened, but is added in a sort of apposition. "She came to the house,—the house of Hector." Similarly, πολλὰς at the close of this verse does not agree directly with ἀμφιπόλους 499, which follows in apposition.

499. τῇσιν πάσῃσιν: dat. with the prep. in ἐνῶρσεν.—ἐνῶρσεν: sc. by her tears.

500. ζῶν: obs. the force of the verse-pause, in giving emphasis and in separating this adj. from attrib. const. with Ἑκτορα.—γόον: lamented. This lament for the yet-living Hector, forms a prelude to the dirges sung at his death. X 416 ff., Ω 725 ff.—ᾗ ἐνὶ οἴκῳ: in his own home. Cf. Η 127, Θ 284.

501. ὑπότροπον κτλ.: cf. 367. This prepares the way for the next verse.

502. μένος καὶ χεῖρας: might and arms. Not very different from μένος χερῶν E 506. Cf. Η 309, Ν 105, 287, Ξ 73; and χεῖρας τε μένος τε Η 457, Ο 510.

503-529. Paris joins Hector, and both return to the field of battle. Resumption of the story of 312-368, esp. 340 f.—This scene forms a sharp contrast with the preceding. Paris goes forth to battle without Hector's premonitions of disaster, and with no fears for the safety of his family.

503. οὐδέ: nor.

505. σέυατο: rushed forth. Cf. Η 208, Ξ 227, ε 51.—For the form, cf. ἐχέατο E 314.—ἀνὰ ἄστυ: clearly not of ascent, since the home of Paris was near that of Hector, and the latter rushed κατ' ἀγνίδας 391. Cf. Δ 209.—πεποιθώς: cf. E 299.

506-511 = O 263-268, of Hector.

506. στατός: "kept in a stall."—ἀκοστήσας: "high-fed on grain."—Cf. (Turnus) fulgebatque alta decurrens aureus arce | exultatque animis . . . qualis ubi abruptis fugit praesepia vinculis | tandem liber equus campoque potitus aperto | aut ille in pastus armenta tendit equarum | aut adsuetae aquae perfundi flumine noto | emicat arrectisque fremit cervicibus alte | luxurians lu-

δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίων,
 εἰθὼς λούεσθαι ἑνρρείος ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 510 ὤμοις αἰσσοῦνται· ὁ δ' ἀγλατῆφι πεποισθώς,
 ῥίμφα ἑ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίων ὥς τ' ἠλέκτωρ, ἐβεβήκειν
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 515 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
 στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 “ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω

duntque iubae per colla, per
 armos Verg. *Aen.* xi. 490 ff.; ‘Con-
 tention, like a horse | Full of high
 feeding, madly hath broke loose,’
 Shakspeare 2 Henry IV. i. 1. 9 f.;
 ‘But like a proud steed reined, went
 naughty on, | Champing his iron
 curb,’ Milton *Par. Lost* iv. 858 f.—
 Paris is a well-fed, comfortable crea-
 ture, without cares, and with a very
 good opinion of himself.

507. *θείῃ* [θέῃ]: for the subjv. in
 comparisons (general conditions), cf.
 Δ 131.—*πεδίοιο*: cf. 38.

508. *ἐνρρείος* (ῥέω): gen. of *ἐνρ-
 ρέης*. *ἐνρρείος* here contracts to *ἐνρ-
 ρείος* instead of to *ἐνρρέους*.—*ποτα-
 μοιο*: for the gen., cf. Ὀκεανοῖο Ε 6.

509. *κυδιῶν* (*κύδος*): cf. *κύδει γαίων*
 Ε 906. In a prominent position as
 important for the comparison (cf.
καγχαλῶν 514), and amplified by the
 succeeding clauses.—*ἀμφί*: adver-
 bial. It is made more definite by
ὤμοις on the shoulders 510.

510. *ὁ δ'*: the const. is changed,
 and this is left without a verb. For
 the ‘anacoluthon,’ cf. Ε 135 f., Δ 833 f.,

‘The eye that mocketh at his father,
 and despiseth to obey his mother, the
 ravens of the valley shall pick it out,
 and the young eagles shall eat it,’
Proverbs xxx. 17.

511. *ἦθεα*: haunts. Always of
 brutes, in Homer. Later, it was used
 of the character of men (‘ethics’),
 and in Herodotus (vii. 75) of the
 home of a nation.—*νομόν* (*νέμω*):
pasture. Not to be confounded with
νόμος law, which is not found in
 Homer.—Obs. the light rhythm.

512. *ᾧς*: the point of comparison
 lies in the swift motion and eminent
 self-satisfaction of both the horse and
 Paris.

513. Cf. Τ 398.—*ἠλέκτωρ*: lit. *the
 beaming*, i.e. the sun.—*ἐβεβήκειν*: cf.
 495.

514. *καγχαλῶν*: *laughing aloud*,
joyful.—*ταχέες κτλ.*: corresponds
 to *ρίμφα κτλ.* 511.

515. *ἔτετμεν*: cf. 374.—*εὖτε κτλ.*:
 cf. 52.

518. *ἦθεῖ*: honored brother, implies
 both respect and affection. Cf. X 229,
 239.—*καὶ ἐσσύμενον*: even in thy

δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες."

- 520 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 "δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεύς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὃθ' ὑπὲρ σέθεν αἰσχρὲ ἀκούω
 525 πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἵνεκα σεῖο.
 ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἱ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐν κνήμιδας Ἀχαιοὺς."

haste. Cf. N 315, 787, Π 9. Elsewhere with *πέρ*, and without *καί*.

519. οὐδ' ἦλθον κτλ.: repeats the preceding thought in slightly varied form.—*ἐναΐσιμον* (ἐν αἰσῇ): at the right time. Cognate accusative.—*ὥς ἐκέλευες*: cf. 331, 364.—Paris evidently is in high spirits, and plumes himself on overtaking Hector, as he had said that he would do, 341. These two verses are ironical. Paris forms an admirable foil for the heavy heart of Andromache.

521. *ἐναΐσιμος*: in his right mind, refers to the same word in 519, though in a different sense.—*εἴη*: for the opt., cf. *ἴδοις* 330.

522. *ἔργον μάχης*: "thy deeds in battle."

523. Cf. K 121.—*ἐκὼν*: cf. *ὅς τις ἐκὼν μεθίησι μάχεσθαι* N 234.—*μεθιεύς*: sc. ἀλκῆς. Cf. 330.—*οὐκ ἐθέλεις*: sc. μάχεσθαι.—*τὸ ἐμὸν κῆρ*: cf. *τὸ σὸν μένος* 407.

524. *ἐν θυμῷ*: i.e. in its very depths.—*αἰσχεα*: cf. 351.—*ἀκούω*: subjunc-

tive. 'In general conditions which take the subjunctive, Homer commonly uses the relatives without *κέ* or *ἄν*. This corresponds to his preference for the simple *εἰ* in general conditions.' GMT. 538.

525. *πρὸς Τρώων*: on the part of the Trojans, from the Trojans. Cf. *πρὸς ἄλλης* 456.

526. *ἴομεν*: hortatory.—*τά*: this, i.e. all that has disturbed their brotherly relations.—*ὅπισθεν* κτλ.: cf. Δ 362.—*αἱ κε*: cf. 94, 281.

527. *θεοῖς*: to the gods, in honor and gratitude. Indirect obj. of *στήσασθαι*.

528. *κρητῆρα στήσασθαι* κτλ.: "set up a bowl of freedom," i.e. pour a rich libation in return for the gift of freedom.—*στήσασθαι*: explained by the following verse.—Cf. *ἄρα γέ περ τοῖόνδε φόλῳ κατὰ λῆϊνον ἔντρον | κρητῆρ' Ἡρακλῆι γέρον ἐστήσατο Χείρων*; Theoc. vii. 149 f.

529. *ἐλάσαντας*: agrees with *ἡμᾶς*, implied as the subj. of *στήσασθαι*.

The Sixth Book of the *Iliad*, after the first hundred verses, has presented a succession of peaceful scenes. The progress of the story seems to be interrupted for a few moments by the episode of Diomed and Glaucus (119-236), but this episode serves to occupy the time during which the poet's hearer thought of Hector as traversing the plain, on his way to the city. The three scenes of Hector's visit to Troy—his interview with his mother, his call at the house of Paris and Helen, his parting with Andromache—form a contrast with the conflicts which have been described, and make prominent the domestic life of the brave warrior. The intense pathos of the last books of the *Iliad* centres in the death of Hector and the grief of the Trojans. This book prepares the way for our sympathy with Hecaba as she implores her son to enter the gates and not withstand Achilles, X 79-89, and with Andromache, when grief comes over her as she sees Hector's body drawn to the Greek camp after the chariot of Achilles, X 437-515; and with the dirges of Andromache, Hecaba, and Helen, when the body of Hector is brought back to the city, Ω 718-776. If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and never after this is he without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax,—but night comes on and interrupts the duel, in which Ajax has the advantage. So ends the first of the four great days of battle, on the twenty-second day of the action of the *Iliad*. The next two days are spent in burying the dead and building a wall about the Greek camp. The second day of battle, on the twenty-fifth day, is described in Θ. Book I gives an account of the embassy of Achaean leaders to Achilles, begging him to return to the field of battle. K narrates the exploits of Diomed and Odysseus as they enter the Trojan camp and slay Rhesus, who has just arrived from Thrace. Books Λ-Ξ are occupied with the events of the third day of battle (on the twenty-sixth day), in which Sarpedon and Patroclus are slain. Achilles becomes more angry at Hector (the slayer of Patroclus) than at Agamemnon (who had deprived him of Briseis). The fourth and last day of battle (the twenty-seventh of the action of the *Iliad*) is described in Τ-Χ, and closes with the death of Hector. The next days are devoted to the burial of Patroclus and the funeral games in his honor (Ψ). In Ω, old Priam, under the care of Zeus and with the personal guidance and aid of Hermes, goes to the tent of Achilles and ransoms Hector's body, which he brings back to Troy, where it receives due honor. The poem closes with the burial of Hector.

APPENDIX.

I. MANUSCRIPTS, EDITIONS, AND AUXILIARIES.

A. MANUSCRIPTS.

The Homeric Mss. are better and more ancient than those of any other secular Greek author. Among the many fragments of papyrus which the tombs of Egypt have yielded up during this century, are rolls containing parts of B, N, Σ, Ω, from the time of the early Roman emperors. But these fragments have no critical value for modern scholars, beyond the assurance they afford that the Homeric text has not been appreciably corrupted during the last nineteen centuries, and that the student of to-day has before him a more legible and correct text than most students had in the time of Christ. These papyrus fragments are not from the 'recension' of any learned grammarian, and they contain some egregious blunders. Three of these rolls are now in the British Museum, and one in Paris.

Next in age to the papyrus fragments from Egypt, are the fragments of a Ms. of the fifth or sixth century of our era, in the Ambrosian library at Milan. Fifty-eight leaves are preserved, with nearly 800 verses in all. These owe their preservation probably to the paintings which occupy one side of each leaf.

The most valuable of all Mss. for the Homeric text, and far the most valuable for the old Greek commentary (σχόλια), is known as *Venetus A* ('Codex Marcianus' 454), in the library of San Marco, at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 327 leaves of parchment (of which 19 are a much later substitute for the original leaves which had been lost) in large folio, 15 × 11 inches. It was written not later than the eleventh century, in minuscule script, with 25 verses on each page. Below and above the text, and on the outer margin, are 63 or 64 lines of scholia. Between these scholia and the text is an interval of about an inch, in which space are other scholia. On the first leaves are many interlinear glosses, but not many after leaf 31. The Scholia contain an epitome of four works composed under the early Roman emperors by Aristonicus, Didymus, Herodian, and Nicanor.

Also in the library of San Marco at Venice is *Venetus B* ('Codex Marcianus' 453), a parchment Ms. in folio, with the *Iliad* on 338 leaves, which was written in the eleventh century. This also contains scholia, but these are far less scholarly than those of 'Venetus A.'

In the Laurentian Library at Florence are twelve Mss. which contain the complete *Iliad*. Of these, two have special value: *Laurentianus xxxii. 3 (C)*, a parchment folio of the eleventh century, with 424 leaves; and *Laurentianus xxxii. 15 (D)*, 233 small leaves of parchment, written about 1100 A.D.

In all, more than 100 Homeric Mss. are known and described.

B. EDITIONS.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, printed at Florence in 1488.

The text published by Stephanus, *Poetae Graeci principes heroici carminis*, Paris, 1566, long served as the vulgate.

The most elaborate edition ever published of the *Iliad* was that of Heyne, in 9 volumes, Leipzig, 1802–1822. His edition followed that of Wolf in time, but not in method.

A new period began with *Homeri et Homeridarum opera et reliquiae ex recensione F. A. Wolfii*. 4 vols. Leipzig, 1804–1807.

Immanuel Bekker, a pupil of Wolf, gave what is perhaps as yet the best form of the Alexandrian text, reconstructed from the Mss. and from the notices found in the ancient grammarians, in *Homeri opera ex recognitione Immanuelis Bekkeri*. 2 vols. Berlin, 1843.

The first scientific attempt to go back of the Alexandrian grammarians, and to give the poems in the form in which they were sung by the rhapsodes, restoring initial *ϕ* where this could be done without violent changes, was made in *Carmina Homerica: Immanuel Bekker emendabat et annotabat*, Bonn, 1858. 2 vols.

The most complete critical apparatus yet provided, is in *Homeri Ilias ad fidem librorum optimorum edidit J. La Roche*, Leipzig, 1873. In the text, the editor follows the aim of Bekker's edition of 1843.

In *Homerica Carmina cum potiore lectionis varietate edidit Augustus Nauck*, Berlin, 1874–79, the editor follows the aim of Bekker's edition of 1858, but does not print *ϕ*, although he changes the text in order to remove obstacles to the restoration of *ϕ*.

In *Homeri Iliadis carmina, seiuncta, discreta, emendata, prolegomenis et apparatu critico instructa, edidit Guilelmus Christ*, Leipzig, 1884, the editor pursues a twofold plan: to set forth his view of the composition of the Homeric poems, and to present the text in the form in which it was sung. He goes further than Bekker in restoring *ϕ*. His 'prolegomena' contain much valuable and interesting matter in convenient form.

Homeri Ilias edidit Guilielmus Dindorf; editio quinta correctior quam curavit Hentze (Leipzig, 1884) is a convenient conservative text edition. Of this, the text of the present edition is a reprint.

In *Homeri Ilias: scholarum in usum edidit Cauer*, Leipzig, 1890, the editor has striven to remove all contracted and 'assimilated' forms, but has not attempted to restore ϕ , holding that this sound had been lost from the dialect before the poems were put into their present form.

In *Die homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Urform wiederhergestellt von August Fick*, Göttingen, 1886, the poems are divided into what the editor considers their original elements, and are translated into the Aeolic dialect.

The most prominent exegetical editions are the following:—

Homers Ilias für den Schulgebrauch erklärt von Karl Friedrich Ameis. 4te Auflage besorgt von Dr. C. Hentze, Professor am Gymnasium zu Göttingen. Leipzig, 1884. The present edition is based upon this. The *Anhang* to this edition (1275 closely printed pages), in eight parts, contains a full statement of various details of criticism.

Homers Iliade erklärt von J. U. Faesi. 7te Auflage von Franke. Berlin, 1888.

Homers Ilias erklärt von J. La Roche. 3te Auflage. Leipzig, 1883.

Homers Iliade erklärt von Victor Hugo Koch. 2te Auflage. Hannover, 1872.

Homers Ilias. Erklärende Schulausgabe von Heinrich Düntzer. 2te Auflage. Paderborn, 1873.

Homers Ilias für den Schulgebrauch erklärt von Gottl. Stier. Gotha, 1886.

The Iliad. Edited with English Notes and an Introduction, by Walter Leaf. 2 vols. London, 1886–88.

Homer's Iliad, with an Introduction, a brief Homeric Grammar, and Notes, by D. B. Monro. 2 vols. Oxford, 1884–88.

Homer's Ilias with English Notes, for the use of Schools, by F. A. Paley. 2 vols. London, 1886.

L'Iliade d'Homère. Texte Grec, accompagné d'un commentaire critique, précédé d'une introduction etc., par Alexis Pierron. 2me édition, 2 vols. Paris, 1883.

C. AUXILIARIES.

Lexicon Homericum edidit Ebeling. 2 vols. Leipzig, 1871–85. (1700 large, closely-printed pages.)

Index Verborum Homericorum studio Seberi. Oxford, 1780.

Concordance to the Iliad by Prendergast. London, 1875.

Index Homericus. Die homerischen Wortformen mit ausschluss der Verbformen, zusammengestellt von Gehring. Leipzig, 1891.

Verbum Homericum von E. Frohwein. Leipzig, 1881.

Parallel-Homer. Index aller homerischen Iterati, von C. E. Schmidt. Göttingen, 1885.

Autenrieth's Homeric Dictionary. Translated by Principal R. P. Keep. Revised edition. N.Y., 1891.

D. B. Monro: *Grammar of the Homeric Dialect.* Oxford, 1882.

R. C. Jebb: *Homer. An Introduction to the Iliad and the Odyssey.* Boston, 1887. The most convenient small work, treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question.

H. Bonitz: *Origin of the Homeric Poems. Translated by Professor Packard.* N.Y., 1880.

Frid. Aug. Wolf: *Prolegomena ad Homerum.* Halle, 1795.

Karl Lachmann: *Betrachtungen über Homers Ilias.* Berlin, 1837.

U. von Wilamowitz-Moellendorf: *Homerische Untersuchungen.* Berlin, 1884.

B. Niese: *Die Entwicklung der homerischen Poesie.* Berlin, 1882.

W. D. Geddes: *The Problem of the Homeric Poems.* London, 1878.

Scholia Graeca in Homeri Iliadem. 6 vols. Oxford, 1875-88.

Eustathius: *Commentarii ad Homerum.* 7 vols. Leipzig, 1825-30.

Karl Lehrs: *De Aristarchi Studiis Homericis.* 3rd ed. Leipzig, 1882.

A. Ludwig: *Aristarchs homerische Textkritik.* 2 vols. Leipzig, 1884 f.

I. Bekker: *Homerische Blätter.* 2 vols. Bonn, 1867, '72.

K. Brugman: *Ein Problem der homerischen Textkritik.* Leipzig, 1876.

E. Buchholz: *Homerische Realien.* 3 vols. Leipzig, 1871-85.

Ph. Buttmann: *Lexilogus.* 2 vols. Berlin, 1818, '25.

J. Classen: *Ueber den homerischen Sprachgebrauch.* Frankfurt, 1867.

R. Engelmann: *Bilder-Atlas zur Ilias.* Leipzig, 1889.

W. E. Gladstone: *Homer* ['Literature Primer']. N.Y., 1878.

O. Grulich: *De quodam Hiatus genere.* Halle, 1876.

W. Hartel: *Homerische Studien.* 3 parts. Vienna, 1873-76.

C. Hentze: *Die Parataxis bei Homer.* 2 parts. Göttingen, 1888, '89.

G. Hinrichs: *De Homericæ elocutionis vestigiis Aeolicis.* Berlin, 1875.

C. A. J. Hoffmann: *Quaestiones Homericæ.* Clausthal, 1842, '48.

Fr. Inghirami: *Galleria Omerica.* 3 vols. Florence, 1827.

O. V. Knös: *De digammo Homérico.* Upsala, 1867-79.

L. Lange: *Der homerische Gebrauch der Partikel et.* Leipzig, 1872 f.

W. Helbig: *Das homerische Epos aus den Denkmälern erklärt.* 2te Auflage. Leipzig, 1887.

Jos. Menrad: De Contractionis et Synizeseos usu Homérico. München, 1886.

C. von Nügelbach: Homerische Theologie. 3te Auflage. Nürnberg, 1884.

G. Nicolaides: Ἰλιάδος στρατηγικὴ κατασκευὴ κτλ. Athens, 1883.

F. G. Welcker: Der epische Cycclus. 2te Auflage. 2 vols. Bonn, 1865.

II. CRITICAL NOTES.¹

FOURTH BOOK.

Δ: the poem was divided into Books at Alexandria, prob. about 250 B.C.

ΔΔΤα· θεῶν ἀγορῇ κτλ.: these Greek verse-headings to the Books of the *Iliad* are found in the *Anthologia Palatina* ix. 385, where they are ascribed to Stephanus Grammaticus. The Latin version is by Joachim Camerarius (1500–1574). The English translation is by George Chapman, a contemporary of Shakspeare.—See Schrader, *die hexametrischen Ueberschriften*, etc., *J.J.* 1888, 577 ff.

ὀρκίων στήχους: many of these headings are older than the division of the poem into Books, and may furnish an indication of the earlier division into lays; but they rest on no definite authority.

On the European affinities of the author of Books Γ–Η, see Smyth in *Am. Jour. Phil.* viii. 476 ff.

1. **ἡγορόντο:** ἡγοράοντο Wackernagel, Van Leeuwen and Da Costa, Cauer. Thus in all similar places, these and other scholars would restore the uncontracted and unassimilated forms; e.g. εἰσοράοντες 4, ἐπειράετο 5, εἰσοράονσαι 9, ἑάω 55, φνυσιάοντας 227, ἐπεπωλέετο 231, προσηύδαε 256, κομιάοντες 261, ὀράοιτε 347, ἐστρατιάοντο 378, ἐξεφαένθη 468.

2. **Ἥβη:** only Υ 232 ff. does Homer mention Ganymede as cup-bearer of Zeus. Cf. E 266.

¹ **Ar.** = Aristarchus of Samothrace, the most learned critic of antiquity; at the head of the great library in Alexandria about 150 B.C.—**Arist.** = Aristophanes of Byzantium, successor of Apollonius of Rhodes, and predecessor of Aristarchus, as head of the library at Alexandria (about 180 B.C.).—**B.** = Immanuel Bekker (1786–1871).—**C** and **D** = Laurentian Mss.—**N.** = August Nauck (1822–).

—**Zen.** = Zenodotus of Ephesus, the earliest librarian of the Museum at Alexandria (about 276 B.C.), under Ptolemy Philadelphus. He was called the first διορθωτής of Homer.—**ἀδερνται** (or **ἀθετούνται**): an expression of the ancient scholia, meaning that Aristarchus rejected the verse (or verses).—N.B. In many cases the author of a conjecture is not named, in order to save space.

3. *ἐφνοχόει*: better is *ἐοινοχόει* (*ἐφαινοχόει*). Zen. read *ἐφνοχόει*. Ar. read *οἰνοχόει* A 598. — *χρυσίοις δέπασσιν*: *χρυσείοις δέπασσιν* N., restoring the longer form of the dat. of the 2d decl. (§ 17 e) and a more regular form for the dat. pl. of *δέπας*. Thus also *κερτομόιοις (f)έπεσσι* θ, *ἐλούσα (f)έπεσσι* E 30, *δάμνημ (f)έπεσσι* E 893.

12. *ἔφισάωσιν*: perhaps a preceding *ς* (*ςέ, ε*) has been lost. Cf. Z 158, 159, 167.

14. *ὅπως*: not final, but introducing an indirect question.

17. *αὖ πως* Ar.: *αὐτως* or *αὐτως* Arist. and Mss.

18. *οἰκίοιτο*: possibly *ναίοιτο*, in order to avoid 'synizesis.'

22. *ἦν*: *ἔεν* Leo Meyer. — 23. *ἦρειν*: *ἄγρη* Fick. — 26. *θεῖναι*: *θέμεναι*? — 27. *ἰδρῶ*: *ἰδρόα*? — 33. *Ἴλιον*: *Ἰλίου* B. — 46. *περί*: *πέρι*? — 47. *ἐνμμελίω*: *ἐνμμελῆς*?

55 f. *ἀθετοῦνται ὅτι τὴν χάριν ἀναλύουσιν*. — 59. *ἀγκυλομήτης*: *ἀγκυλόμητις* N. — 65. *ἐλθεῖν*: *ἐλθέμεν* N., and so in all similar 2d aorists. — 66 f. Plato objected to the assertion that Zeus and Athena caused the breach of the treaty. *Rep.* 379 e.

75 ff. This comparison of a meteor was not striking enough to satisfy Pope, who in his translation substitutes for this the description of a comet! It is not necessary to suppose that this *ἀστὴρ* is seen by day; the comparison is borrowed from the night. — *ἀστέρῃ ἤκει*: *ἀστὴρ' ἔηκε* Bentley. — 82-84. Considered an interrogation by some ancients. — 86. *κατεδύσεθ'*: *καταδύσεθ'* A; *κατεδύσαθ'* C, D. — 88. *εἰ που ἐφεύροι*: *εὗρε δὲ τόνδε* Zen., omitting 89. — 91. *ἀπ'*: *παρ'* Bentley. — 92. *ἀγχοῦ*: *ἀγγόθι* N. — 94. *ἐπιπροέμεν*: *ἐπι προέμεν* Ar. — 103. *εἰς ἄστυ*: *ἐς φάστυ* B.

104 ff. Cf. 'Even when Homer's sole object is the picture, he will yet break this up into a sort of history of the object, in order that the various parts which we see side by side in nature may just as naturally follow each other in his picture, and, as it were, keep pace with the flow of the narrative. He wants, for instance, to paint us the bow of Pandarus. It is of horn, of a certain length, and tipped at both ends with gold. What does he do? Does he enumerate these details thus dryly, one after another? By no means. That would be telling us of such a bow, setting it as a copy, but not painting it. He begins with the hunting of the wild goat from whose horns the bow was made. Pandarus had lain in wait for him among the rocks and slain him. Owing to the extraordinary size of the horns, he decided to use them for a bow. They come under the workman's hand, who joins them together, polishes, and tips them. And thus, as I have said, the poet shows us in the process of creation what the painter can only show us as already existing.' Lessing, *Laocoön* xvi.

117. ἀβετεύται. — 118. κατεκόσμαι: κατεκόσμαι most Mss. — 123 f. Zen. transposed. — 125. ἄλτο: ἄλτο B.

127. οὐδέ: οὐ δέ? — 131. ἔργη: εἰργει most Mss. — 137. ἔρυμα: ἔλυμα Zen., Arist. — 138. εἴσατο: ἴσατο? — 139. ἄρ' οὐστός: ἄρα χαλκός Zen., which seems the older reading. οὐστός agrees better with 123. — 140. ἀθετεύται, because Homer did not call ὠτειλὴν τὸ ἐκ βολῆς τραῦμα. — ὠτειλῆς: ὀατειλῆς? — 142. ἱππων: ἱπῶ Arist. — 146. μῖανθην: μῖανθεν Ahrens, Curtius. But cf. Cauer, *Delectus Inscript.* 123, 124, 128, 164. — 147. ἰδέ: the regular word for *and* in the Cyprian dialect. Cf. 382, E 3, 171, Z 4, 469. — 149. ἀβετεύται.

154. ἔχον: ἐλὼν N. — 155. κασίγνητε: κασίγνητος? — 161. ἐκ δὲ καὶ ὀφί τελεῖ: ὀφὲ καὶ ἐκτελέσει Zen.(?), thus avoiding the contracted form τελεῖ. — ἐκ δέ: ἐκ τε Mss. — ἀπέτισαν: τίссουσιν Zen., not satisfied to accept this as a general truth, but desiring such a definite prediction as follows below. — 170. πότμον Ar.: μοῖραν Mss. — 174. Ἀργεῖν: Ἀργεῖν θ' Zen.

176. ἄδ' ἱρέαι: ὡς ἐρέει? — 177. ἐπιθρόσκων: ἐπιθροῖσκων A. — 191. παύσῃσι: παύσῃ σε Ms. Vind. — 195–197. ἀβετοῦνται. — 199. ἰναί: ἵμεναι?

205. ἔη Ar.: ἰδῆς would avoid the contracted form. — 212. κυκλόσ': κύκλος Ar. — 213. ἔλκεν Ar.: εἶλκεν most Mss. — 214. Bracketed by some as inconsistent with 151. — 218 f. Plato calls attention to the simplicity of this surgical treatment, without intricate directions for diet. *Rep.* 408 a. — 219. οἰ: ὦ N. — 223. οὐκ ἄν: οὐ κε? Cf. E 32. — 223 ff. For this Ἐπιπώλησις of Agamemnon, cf. B 41 ff., 441 ff., A 15 ff.

235. ψευδέσσι: cf. φιλοψευδής M 164, Ἀψευδής Σ 46; ψεύδεσσι Hermapias, N. — 239. ἐπήν: ἐπεί? — 242. ἐλεγχεῖς: ἐλέγχεα Ahrens. Cf. E 787. — 243. ἔσσητε A, Herodian, most Mss.: ἔσσητε C, D.

252. προμάχοις, σὺ: προμάχοισ', υἱ N. — 260. κρητῆρι Ar.: κρητῆρσι Mss. — κέρωνται: κερώνται B. — 263. πείν: πείμεν. — ἀνώγη Bentley: ἀνώγοι or ἀνώγει Mss. — 264. ὄρσεν: ὄρσο? — 274. νέφος: no etymological justification is known for the length of the preceding syllable.

277. ἰόντι: ἰόντι Zen. — ἤτε: ἡέ τι? — 282. κύναι: ἡρώων Zen. — πφρκυκται: βεβριθῦται Ar. — 285. οὐ γάρ, οὐ τι: οὐ τι, οὐδέ N.; οὔτε, οὔτε? — 287. ἀνώγετον: ἀνώγετε Bentley. — 289. πᾶσιν: ἅπασιν N.

301. ἀνώγειν: ἀνωγε? — 308. πόλιας: πόλεας Ar., A. — ἐπόρθεον: ἐπόρθουν Cauer; ἔπερθον? — 315. ὁμοῖον: ὁλοῖον N. ὅτι οἱ γλωσσογράφοι ὁμοῖον τὸ κακόν. — 318. κίν two Mss.: τοῖ most good Mss. — 320. ἀθετεύται, as borrowed from N 729. — 321. εἰ: ἦ? — ὀπάξει Ar.: ἰκάνει Mss.

333. Τρώων Ar.: Τρώων θ' most Mss. — 338. νιέ: νιός? — 339. κερδαλέοφρον: φαίδιμ' Ὀδυσσεῦ Zen. — 341. τ' ἐπείκει: τε εἰσέκει? — 343. καὶ δαιτός: καλέοντος N. — 345 f. Criticised by some ancients,

351. δῆ: ἐμέ?—φῆς A, C.: φῆς D.—*περίσσιον: περιούσιον?*—
372. *πτωσκαζόμεν: πτωκαζόμεν* Bentley.—373. *θηρίοι: δέιοι?*—
374. *μίν: φέ?*

378. *πρός: προτί?*—384. *ἐπὶ Τυδῇ στείλαν: Τυδῇ ἔστειλαν* N.: *ἐπὶ Τυδεί τεύλαν* Menrad.—386. *Ἑπεοκλήεις: Ἑπεοκλεείης* N.—391. *Καδ-
μίοι:* here the *ει* of this word must be a diphthong.—392. *ἄψ ἄρ'
ἀνερχομένῃ* Bentley: *ἄψ ἀνερχομένῃ* vulgate; *ἄψ ἀναερχομένῃ* best Mss.;
αὐτῆς ἀνερχομένῃ N.—396. *καὶ τοῖσιν:* “even though they were so
many,” Van Leeuwen.—399. *ἔην: ἔεν* Leo Meyer.—400. *ἀμείνω:
ἀμείνων* Ar., A.

407–409. *ἀθετοῦνται.*—407. *ἄρειον: ἄρειον?* Cf. Aesch. *Septem* 103.
—421. Here Lachmann closed his Fourth Lay, finding different charac-
teristics in the following story.—424. *τί: τά* C, D.

426. *ἰόν* Ar.: *έόν* Mss.—431. *δειδιότες: δεδριότες?*—433. *πολυπά-
μονος* A.: *πολυπάμμονος* most Mss. *πάματα* is equiv. to *κτῆματα*.—
446 f. Quoted in Arist. *Peace* 1273 f.—450. Cf. *εὐχολή (οἰμωγή* Mss.)
θ' ὁμοῦ | κωκύμασιν κατεῖχε πελαγίαν ἅλα Aesch. *Persians* 426 f.

452. *χείμαρροι: χειμάροοι?* Cf. E 88, *ὠκυρόφ* E 598. Always of a
stream which is dry in summer.—456. *πόνος* Ar. and two Mss.: *φόβος*
other Mss.—462. *ὡς ὅτε: ἤυτε?*—467. *ῥ': ρ'?*—473. *υῖόν: υῖόν?*

478. *θρέπτρα: θρεπτά* Zen.—481. *ἀντικρύς: ἀντικρύ* Mss.—483. *πε-
φύκη* Hermann: *πεφύκει* Mss. (The plpf. ind. is unknown in compari-
sons.)—492. *νέκυν κτλ.: ἐτέρωσε νέκυν φερόντα* Heyne.

508. *ἑκατιδών: ρ* of *ιδών* is here neglected.—509. *μηδ': μῆ* B.—
517. *μοῖρα πέδησεν* Ar.: *μοῖρ' ἐπέδησε* Mss.—520. *Πείροος: Πείρω*
Mss.—524. *ῥ': ρ'?*

527. *ἀπεσσύμενον* Ar.: *ἐπεσσύμενον* most Mss.—528. *πνεύμονι: πλεύ-
μονι* N.—532. *οὐκ: οὐ ρ'?*—538. *περικτείνοντο: περὶ κτείνοντο* A.—
539–544. Perhaps used as a close to the recitation, when the rhapsodist
paused here. Cf. Z 311.—542. *ἑλοῦσα, ἀτάρ: ἑλοῦσ' αὐτάρ* most Mss.

FIFTH BOOK.

A noticeably large number of myths are touched in this book. ‘Here
alone in Homer is Aphrodite called *Κύπρις* and the daughter of Dione,
only here do we find Enyo as companion of Ares, Paeon as the physician
of the gods, the Titans as *Οὐρανίωνες*, and Heracles as son of Amphi-
tryo.’

The passages which introduce Sarpedon (471–496, 628–698) and verses
1–84 are suspected of being interpolations.

6. *Ὀκίανολο:* Stier construes the gen. with *λοετροῦς* understood. Cf.
ἐν πατρός Z 47.—9. *ἦν δὲ τις: ἔσκε δ' ἐνί* N.—10. *ἤστην: ἤτην* D.—

12. ἀποκρινθέντι: ἀποκριθέντι C, D. — ὁρμηθήτην: ὁρμηθήτην C. — 16. Τυδαῖδω δ': Τυδείδᾳ? — 17. ἔβαλ' αὐτόν: ἔβαλὼν μιν N. — 21. ἀδελφειοῦ: ἀδελφείου Ahrens. — 24. ἀκαχήμενος: ἀκαχημένος N.

30. ἔλθεσ' ἐπίεσσι: see App. on Δ 3. — 31. Ἄρες Ἄρες: Ἄρες ἄρες (from the stem of ἀρείων) B. Cf. Πιρόθοος θοός B 758. — ταχεσιβλήτα: ταχεσιβλήτα Zen. — 32. οὐκ ἂν: οὐ κεν? — 42. Omitted by A, C. — 49. αἶμονα: ἰδμονα?

52. βάλλων: βαλλέμεν N., and so τευχέμεν 61. — 53. χραῖσμε κτλ.: χραῖσμεν θανάτῳ πέλωρα Zen. — 55. δουρικλειτός: δουρὶ κλειτός? — 56. πρόσθεν: πρόσθε. So in 80. — 57. Omitted by the best Mss. — 59. Τίκτονος: some of the ancients understood this as a common noun. — 64. ἀθετεῖται. — ᾗδε: ᾗδει? — 74. ὑπὸ: ἀπὸ Cauet. — 75. κονίη: κονίης A, D.

77. Σκαμάνδρου: traces of a reading Καμάνδρου are found in the Mss. — 82. πεδίῳ: this may be the strict locative use of the dative. — 88. χαμάρρη: see App. on Δ 452. — ἐκέδασσε: ἐκάασσε? — 89. ἐρμέναι Ar.: ἐεργμέναι Mss.

115. μεθ' μοί best Mss. — 118. δὲ δέ: τόνδε Herodian. — ἔγχεος: ἔγχεος?

128. ἦδ' ἄνδρα: ἦδ' ἄνθρωπον Zen. — 132. τὴν γ' οὐτάμεν: τὴν οὐτάμεν Ar.; τὴν οὐτάσαι Zen. — 139. τ': ἔ? — 142. βαθέης: Fick thinks this form sufficient to condemn 139-142. — 146. τὸν δ' ἑτέρον: τοῦ δ' ἑτέρον Zen. — 150. ἐρχομένοις δ': ἐρχομένοισι? Ameis-Hentze and Monro (among others) prefer another explanation to that of the note, and think ἐρχομένοις to mean "as they left home." "Their father ought to have known better than to let them go to the war."

156. ἀμφοτέρω: ἀμφοτέρων Zen. — 157. ἐκνοστήσαντε: ἐκ νοστήσαντε Wolf. — 162. πόρτιος: βουκόλου Zen. — ἡ: ἡδέ Bentley, N. — 166. ἔδεν: ἐδ' N. — 171. τόξον: τόξα B.

183. ἀθετεῖται. — 187. Condemned by Zenodotus as inconsistent with 188 f. — 194. πρωτοπαγίς: suspected on account of the unusual contraction.

203. αἶδην Ar.: ἀδδην most Mss. — 204. ἐς Ἴλιον: obs. the neglect of the initial *ι* of Ἴλιος. — 206-208. 'Inserted in order to form a reference to the breach of the treaty. The manner in which this wound of Diomed is mentioned as a thing unknown to Aeneas, is inconsistent with 181 ff.' Ameis-Hentze. — 216. ἀνιμέλια: ἀνα-μώλια? Cf. μετὰ μῶλον Ἄργος H 147. — 218. δὴ οὕτως B.: δ' οὕτως Mss. — 219. νέ: νῶ? from νῶϊ. Only here and ο 475.

227. ἐπιβήσομαι Zen., C: ἀποβήσομαι Ar., A, D. — 236. μόνυχας: prob. not from μόνος, ὄνυξ, but from μα (μαίωμα, μεμαότες) ὄνυξ.—

245. ἔχοντας: ἔχοντε?—247. μεγάλητορος: μὲν ἀμύμονος many Mss.—249 f. δοκεῖ Ζηνόδοτος ἤθετηκέναι.

255. ὀκνέω: ὀκνήω Fick.—256. τρεῖν: the contracted form, from the stem τρες, is unexpected.—258. γ': κ' N.—263. Αἰνείας: Αἰνείω Zen.—267. ἦδ: ἦδα?—272. μήστωρι Plato (*Laches* 181 b): μῆστωρε Ar., Mss.—273. κ': γ'?

279. τύχομι A.: τύχοιμι others.—281. τῆς δέ: ἡ δέ? Cf. 66.—288. γ' ἦ: δὴ N.—ἀποπαύσσεσθαι D: ἀποπαύσασθαι other Mss.—293. ἐξίσθη Zen., C, D: ἐξελύθη Ar., A; ἐξέλυθε [ἐξήλθε] Ahrens.

304. εἰσ' ὁ δέ μιν: εἰσιν ὁ δέ N.—310. δέ ὅσσε: δέ f' ὅσσε?—314. δ' ἰόν C, D: δέ ὄν A.

329. κρατερώνυχας κτλ.: κρατερωνύχεσ' ἵπποις Zen.—334. β': f'?—338. ὃν οἱ: ὃν αἱ?—340. οἶος: οἶον N.—343. κάμβαλεν A, C: κάββαλεν the other Mss.—344. ἐρύσσατο C: ἐρύσατο most good Mss.—349. ἦ οὐχ: οὐ N.

359. κασίγνητι: κασίγνητος? Cf. Δ 155.—δὸς δέ: δὸς τε C.—365. οἱ: fέ Cobet.—366. ἑλάν: ἑλάειν? See App. on Δ 1.—371. ἀγκάς: ἀγκάσ'?

387. κεράμφ: this word was said to mean *dungeon* in Cyprus, where even now *πίθαι* are reported to be used as places of confinement.—τρισκαίδεκα: τρεῖς καὶ δέκα?—388. ἄτος: ἄτος N.—390. Ἑρμεία ἐγγυίην: Ἑρμεία ἠγγυίην?—391. ἰδάμνα: ἐδάμνη N.—394. ὀλγος: seldom, as here, of physical pain.—396. αὐτός: αὐτός?—397. πύλφ: Ar. understood this as equiv. to πύλῃ. Others thought it a proper name.

403 f. Rejected by B., N. The verses certainly seem out of their connexion.—ὀβριμοεργός: αἰσυλοεργός Ar.—416. ἰχῶ A: ἰχώρ C, D; ἰχάα?—χειρός: χερσίν Zen.—423. ἄμα σπέσθαι C, D: ἄμ' ἐσπέσθαι A, Ambr.—425. χρυστή: χρυσῆ A, Ambr., C, D.—ἀραιήν Ar.: ἀραιήν best Mss.

432. 'It is clear that 432 originally followed 352.' Leaf.—440. φράξω, χάζω: for similar examples of 'assonance,' see Bekker, *Homerische Blätter* i. 185 ff.—444. ἀλευάμενος: cf. 28.—449-453. Leaf considers these verses an interpolation.

452. δῆουν: δῆσουν?—453. πτερόντα: light?—461. Τρώας: Τρώας others; Τρώων A.—463. κέλευεν: κέλευσεν A, C.—464. υἱέις: υἱες or υἱέες?—466. ἦ: cf. 349.—ἦ εἰς ὃ κεν: ἦ ἐς ὃ κ' N.—ἐνποιήτησι Zen.: ἐνποιήτοισι Ar.—470. καὶ θυμὸν ἐκάστου: θυμὸν τε ἐκάστου B.—472. πῆ: πῆ A, C.—473. φῆς Ar., C, D: φῆς A.—475. ἐγώ: ἐγών A, C, D.—ἰδέν: ἰδέν N.

478. ἦκω: ἰκω B.—481. τ' ἴδεται: φέδεται?—483. μαχίσσασθαι Ar.: μαχέσασθαι better Mss., B., N.—486. ἄρεσσιν: ὀάρεσσιν? Cf. Z 516, ὀάρων I 327.—487. ὀλόντε: the quantity of ὀ is not easy to explain. Hartel suggests ὑαλόντε.—489. ἐκπέρσουσ': ἐκπέρσουσιν A, D.—491. τηλε-

κλειτῶν: τηλεκλητῶν A, C. — 492. κρατερῆν: χαλεπὴν A. — 495. δοῦρα: δοῦρα Mss. — 497. δ' ἐλελίχθησαν: δὲ φελίχθησαν Cobet.

502. ὑπολευκαίνονται: ὑπο λευκαίνονται? — 507. Nicanor placed a comma after μάχη. — 508-511. Rejected by Haupt. — 515. εἶδον: εἶδον Van Leeuwen and Da Costa.

530. αἰδεσθε: αἰδεσθε. Cf. 531. — 534. Αἰνείας: Αἰνείω A, C, D; Αἰνεία H. W. Smyth. — 538. εἴσατο: ἐήσατο? Cf. Δ 138. — 539. νειαίρη: νευαίρη (novus)? — 542. Ὀρσίλοχον: Ὀρτίλοχον Zen.

554. οἶω τά γε: τῷ οἶω τε? — 560. ἐοικότες: ἐοικότε Ar. — 565. δ' ἔδεν: δὲ εἶδ' — 567. σφάας: σφέας best Mss.; σφέ Ahrens.

587. ἐστήκει Ar.: εἰστήκει best Mss.

603. πάρα εἰς: παρ' εἰς N., introducing a form of obscure derivation from Hesiod *Theog.* 145. — 606. μεναινέμεν: μενεαίνετε? — 612. ἐν Παισῶ: ἐν Ἀπαισῶ N. Cf. B 828.

630. ἰόντες: ἰόντε Ar. — 638. ἄλλ' οἶον: ἄλλοιον Tyrannio, and this latter is now generally approved.

653. τιέξσθαι: γ' ἔσεσθαι? — 656-659. Possibly inserted in order to make an effective close when the rhapsodist closed his recitation here. Cf. Δ 539 ff. — 656. ἁμαρτή A, C: ἁμαρτή Ar. — 661. βεβλήκειν Ar.: βεβλήκει Mss. — 670. τλήμονα: οἱ νεώτεροι τλήμονα τὸν ἀτυχή· ὁ δὲ Ὀμηρος τὸν ὑπομενετικόν.

682 f. προσόντι, Διὸς νόος: Bentley transposed in order to save the ε of φέπος. — 694. θύραις: cf. Italian *fuori* (foris). — 697. ἄμπνύθη A: ἔμπνύθη Ar.; ἄμπνύθη Van Herwerden. — 699. Acc. to Holm, this verse once immediately followed 607.

708. Ὑλη: Ὑδη Zen. (a Lydian town). — μεμηλός: μεμαώς? — 711-909. Rejected by Lachmann. — 716. ἐντείχεον: ἐνταίχεια N. — 722. ἐχέσσι C: ὀχέεσσι A, D.

727 f. δίφρος ἐντέταται: some interpret, "The front and sides of the chariot are formed by close-woven straps, adorned with gold and silver." — 734-736. ἀθετεῖ Ζηρόδοτος. — 735. Only Phoenicians, goddesses, and princesses are skilled in embroidery, in Homer. — 744. πρὺλίσσι: a Cyprian word.

757. νημεσίη: νημεσίε? — Ἄρει: Ἄρη A, D. — 763. ἐξαποδῶμαι: ἐξ ἀποδῶμαι? — 766. μάλιστ' εἴωθε: μάλιστα φέρωθε? — 774. ἦχι Ar., C, D: ἦχι A and others. — Σκάμανδρος: see App. on 77. — Some think that in the original form of the story, the Trojan plain had but one river.

778. τά Schol. Soph. *El.* 977: αἱ Mss. — 782. λείουσιν: λείουσι (λέφουσι) Hartel; λίσσι N. — 786. Not in all old Mss. — 787. κάκ' ἐλγχα: κακελεγχέας Ar. Cf. Δ 242. — 791. δι' ἐκάς Zen., Arist.: δ' ἐκάθεν Ar.

802. πολεμίζειν: πολεμιζέμεν?—εἶασκον: ἰάεσκον?—808. ἀθετεῖται, as contradiction of 802.—818. σῶν Ar.: σῶν Mss.

832. πρῶην: πρῶην Zen., Ar., A.—833. μαχήσεσθαι: see App. on 483.—838 f. ἀθετοῦνται.—845. κνήμεν: clearly this was not a material cap! It did not displace the helmet.

852. ἰλέσθαι A, Ambr.: ὀλέσσαι C, D.—857. μήτηρ: μήτηρ Ar.—860. ἐννεάχαιοι, δεκάχαιοι: ἐννεάχειλοι, δεκάχειλοι Ar.—863. ἄτος: ἄτος. See App. on 388.—870. ὤτειλῃς: see App. on Δ 140.—871. ῥ': ρ'?—873 f. Condemned by Bekker.

876. ἀήσυλα: ἀρίσυλα Clemm.—880. ἀνίεις: ἀνίεις most Mss.; ἀνίης?—892. ἀάσχετον: ἀνάσχετον?—893. δάμνημ' ἐπέσσειν: see App. on Δ 3.—894. πάσχειν: πασχέμεν?—897. γένειν: γένε'? Cf. Δ 404, Z 280.—898. ἐνέριπρος: ἐνέριπατος Zen.—899. ἀνώγειν: ἀνώγει ρ'?

901. Omitted by Ar. from his editions, and found in few Mss.—905. λούσεν: λόεσεν N.—906. Rejected by Ar.—909. Ἄρην Herodian and best Mss.: Ἄρη?

SIXTH BOOK.

4. μεσσηγὺς κτλ. Ar. in his second edition: μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης Ar.'s first edition; μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος Chaeris. Some scholars think the Simois was not known to the early epic poets.—6. φῶος: φάος.—7. Θρήκεσι: Θρέκεσι?—17. ἀπήρα: ἀπεύρα (ἀπέφρα, cf. ἀπούρας, ἀποφράς) Hinrichs.—19. ὑφήνιοχος: ὑφ' ἡνίοχος A, C, D.

34. ναῖε δέ: ὅς ναῖε Zen.

51. ἔπειθεν A, D: ὄρινε C.—53. δάσειν δ: δωσέμεναι N.—54. ἀντίος Ar.: ἀντίον Zen.—61. ἀδελφιοῦ: ἀδελφεό? See App. on E 21.

71. Τρώων ἀμπεδίων συλήσομεν ἔντα νεκρούς Zen.—τεθνηῶτας C, D.—74. εἰσανέβησαν: εἰς ἀνέβησαν?

76. οἰωνοπόλων κτλ.: μάντις τ' οἰωνοπόλος τε Ar. (?).—84. μαχεσόμεθ': μαχεσσόμεθ'? See App. on E 483.—90. ὅ: ὅς Mss.—91. εἶναι: ἔμμεν N.—96. αἶ κεν: ὥς κεν Ar.

101. Initial ρ is twice neglected in this text.—οὐδέ τις: οὐ τις Bentley.—ἰσοφάρζειν: ἀντιφερίζειν Bentley.—104. δοῦρα: see App. on E 495.—106. ἐλελίχθησαν: see App. on E 497.—112. ἄνδρες ἔστε θοοὶ καὶ ἀμύνετον ἄσπεϊ λώβην Zen.—113. βῆω Curtius: βείω Mss.—117. ἀμφί: Monro interprets this of 'the ankles on both sides,' *Homeric Grammar* § 181.—118. ἀντιϕ: may be explained as attracted to the case of the relative.—119-236. These verses, says Aristonicus, were placed by some in a different position. But no one can find a better place than this for them.—121. ἰόντες: ἰόντε Zen., Arist., Ar.—124. μάχη: μάχη σ'?

128. οὐρανόθ: οὐρανόν Ar. — 130. Δυκόεργος: Δυκόεργος? — 135. φοβθεῖς: χαλωθεῖς Zen. — 136. κόλψ: Ameis-Hentze understands this in a geographical sense. — 142. Cf. εὐρυεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονός, Simonides, quoted in Plato *Prot.* 346 d. — 145. ἐρεῖνεις: μ' ἐρεῖνεις? — 148. τηλεθώσα: τηλεθώντα Arist. — ἄρη: ὥρη Arist., A. — 150. ἰθὺς: Ar. places a comma after this, taking δαήμεναι as imperatival.

155. Βελλεροφόντην: Ἑλλεροφόντην Zen. — 157. κακὰ μῆσατο Ar.: κακ' ἐμῆσατο Mss. — 158. ῥ': ρ'? — 159. δάμασσαν: ρε δάμασσαν? Ameis-Hentze understood Bellerophon as obj. of the verb. — 167. ῥ': ρ'? — 169. Cf. pugillarium usum fuisse etiam ante Troiana tempora invenimus apud Homerum. . . . (27) Homerus Bellerophonti codicillos non epistulas prodidit Pliny *N. H.* xiii. 11. 21 ff. — 171. ἀμύμονι: ἀπήμονι?

179. ἐκέλευσεν: ρε κέλευσεν B. — 186. Ἀμαζόνες: the Homeric Amazons are not so definite or important as might have been expected. — 200-202. These verses disturb the order of thought. — 200. καί: to refer this to 140, is difficult.

206. δ' ἔμ' ἔτικτε: δέ μ' ἔτικτε Mss.; δ' ἔμε τίκτε B. — 222 f. Rejected by some ancients as ἀποστοι.

226. ἔγχεα δ' ἀλλήλων: ἔγχεσι δ' ἀλλήλους Zen. — 228. κιχίω: κιχήω Curtius. — 245. πλησίον: πλησίον some Mss.

252. Λαοδίκην ἐσάγουσα: Ar. interpreted as "going to see Laodice." — 255-257. A question? — 256. μαρνήμενοι: μαρναμένους? — 266. ἀνίπτουσιν: ἀνίπτουσιν Zen. See App. on E 466.

280. ἔρχεν: ἔρχε'? — 281. κί: δέ? — 284. Ἀῖδος: Αῦδος Hartel. — 285. φίλον ἦτορ Zen.: φρέν' ἄτερ που Ar., A; φρέν' ἀτέρπου most Mss. — 288. In the edition of Ar. as ἡ δ' εἰς οἶκον ἰούσα παρίστατο φωριαμοῖσιν (cf. o 104). — 289. παμπούκιλοι: παμπούκιλα? — 290. τάς: τοὺς? — 291. ἐπιπλούς: ἐπιπλούς? — 297. πόλα: πόλι? — 298. ᾤξε: ᾔξε?

311. ἀβερεῖται. The close of Διομήδους ἀριστεία. Perhaps the conclusion was modified somewhat in order to adapt it to this connexion. — 319. δούρος: Ameis-Hentze const. this with αἰχμή. — 321. περικέλλημα: περὶ κάλλημα B. — 325. αἰσχροῖς: see App. on Δ 3.

330. ὄν Ar.: εἰ Mss. — 344. κακομηχάνου ὀκρυόεσσης: κακομηχάνου κρυόεσσης Payne Knight.

353. τοῦ: τοῦ? — 356. ἀρης: ἀρχῆς Zen. The latter reading avoids the contracted form of δάτη. αὐάτη (ἀδάτη) is found in Pindar *Pyth.* ii. 28. — 365. οἰκόνδ' ἐλευσόμεαι A, C, D: οἰκόνδε ἐλεύσόμεαι Ahrens, with hiatus which is freely allowed at this point of the verse. — 367. τ' οἷδ': οἷδ'. — ἡ: εἰ Mss.

376. εἰ δ' ἄγε: εἰ' ἄγε?—396. Ἡετίων, ὃς ἔβαιεν: Ἡετίωνος ὃ ναίεν Bentley.

407. τὸ σόν: τεόν N.—409. κατακτανέουσιν: κατακτενέουσιν Cobet.—

414. ἄμόν: ἄμμον?—415. ναιετάωσαν Ar.: ναιετάωσαν A, C, D.—

422. ἰφ: this form of the numeral is found in Cretan, Lesbian, and Thessalian inscriptions.

433–439. ἀθετοῦνται. These verses are not regarded in Hector's answer, and are not in exact agreement with the present situation, when the enemy are not immediately about the walls.—438. θεοπροπίων: θεοπροπιῶν N.

454. σεῦ: σεί' or σείω Mss.—465. βοῆς, ἐλκηθμοῖο: sometimes explained as a kind of 'hendiadys.'—ἐλκηθμοῖο: τε κλανθμοῖο N.—467. δ' ὁ: δέ?—474. γ' ὄν: φόν.—475. εἶπεν: εἶπε δ' Ar.

479. εἶποι: εἶπρσι Mss.—πατρός γ' ὅδε Ar.: πατρός δ' ὃ γε Mss.—

490. τὰ σ' αὐτῆς: τέ' αὐτῆς N.—500. γόν: στένον N.: γόαν Fick, as 3d pl. impf. of γόημι (γοάω).

506. ἀκοστήσας: a Cyprian word; see Hesychius.—507. θεῖη: θεύη?—

508. λούεσθαι: λοέεσθαι N.—εὐρρετος: εὐρρέος N.—511. ῥίμφα ἔ: ῥίμφ' ἑά Zen.—

518. ἐσσύμενον: ἐσσυμένον?—523. μεθίαις: see App. on E 880.

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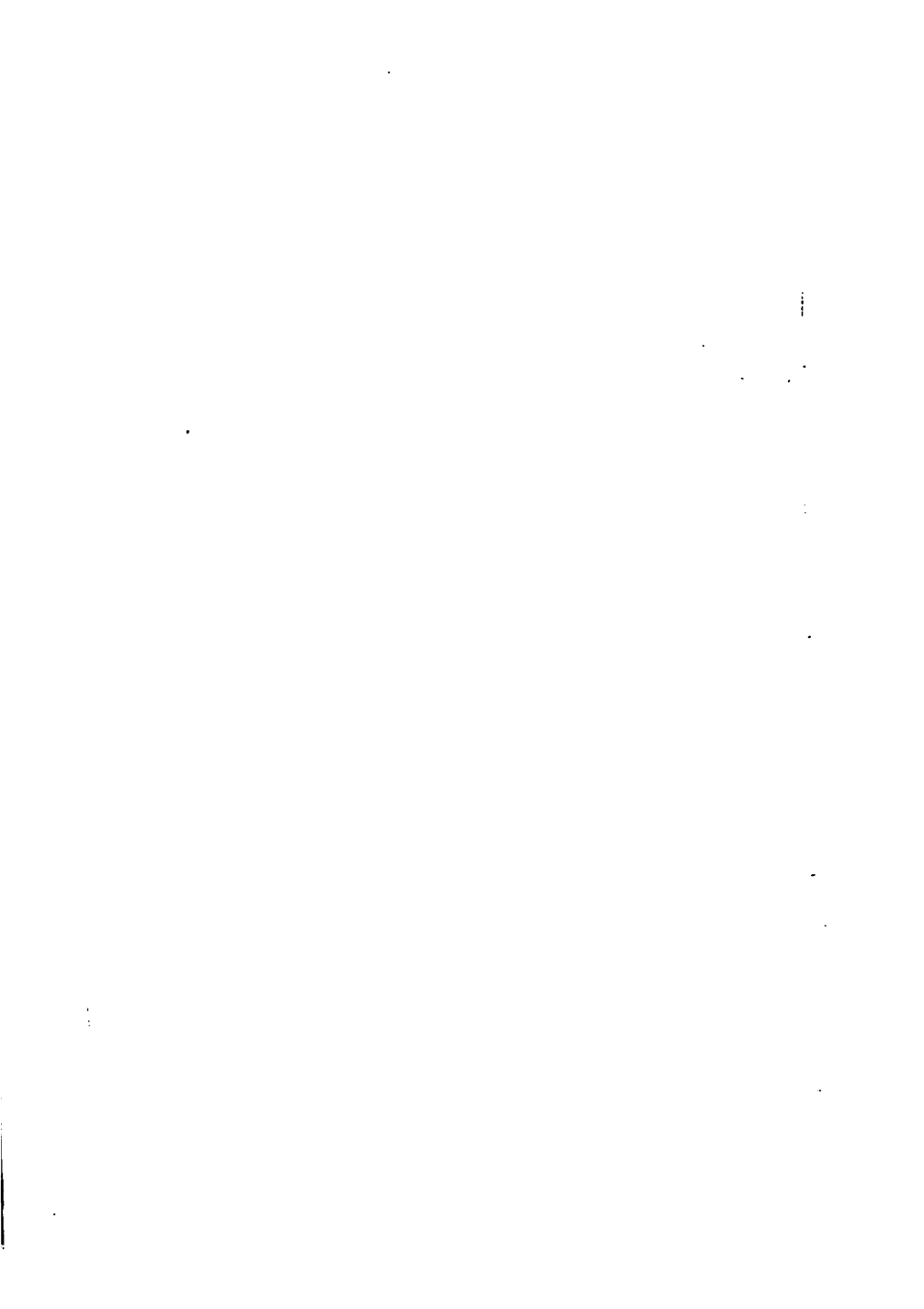
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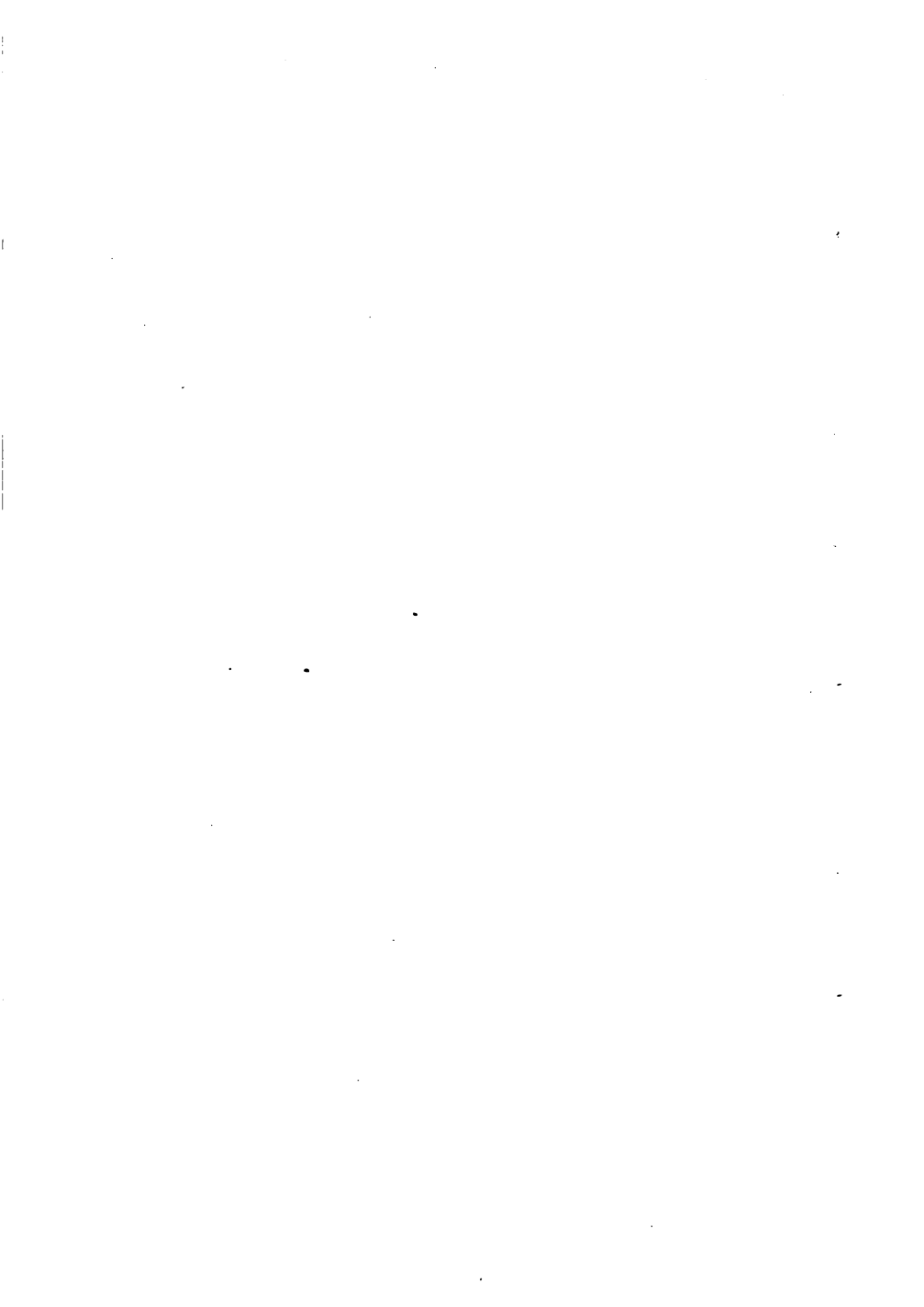
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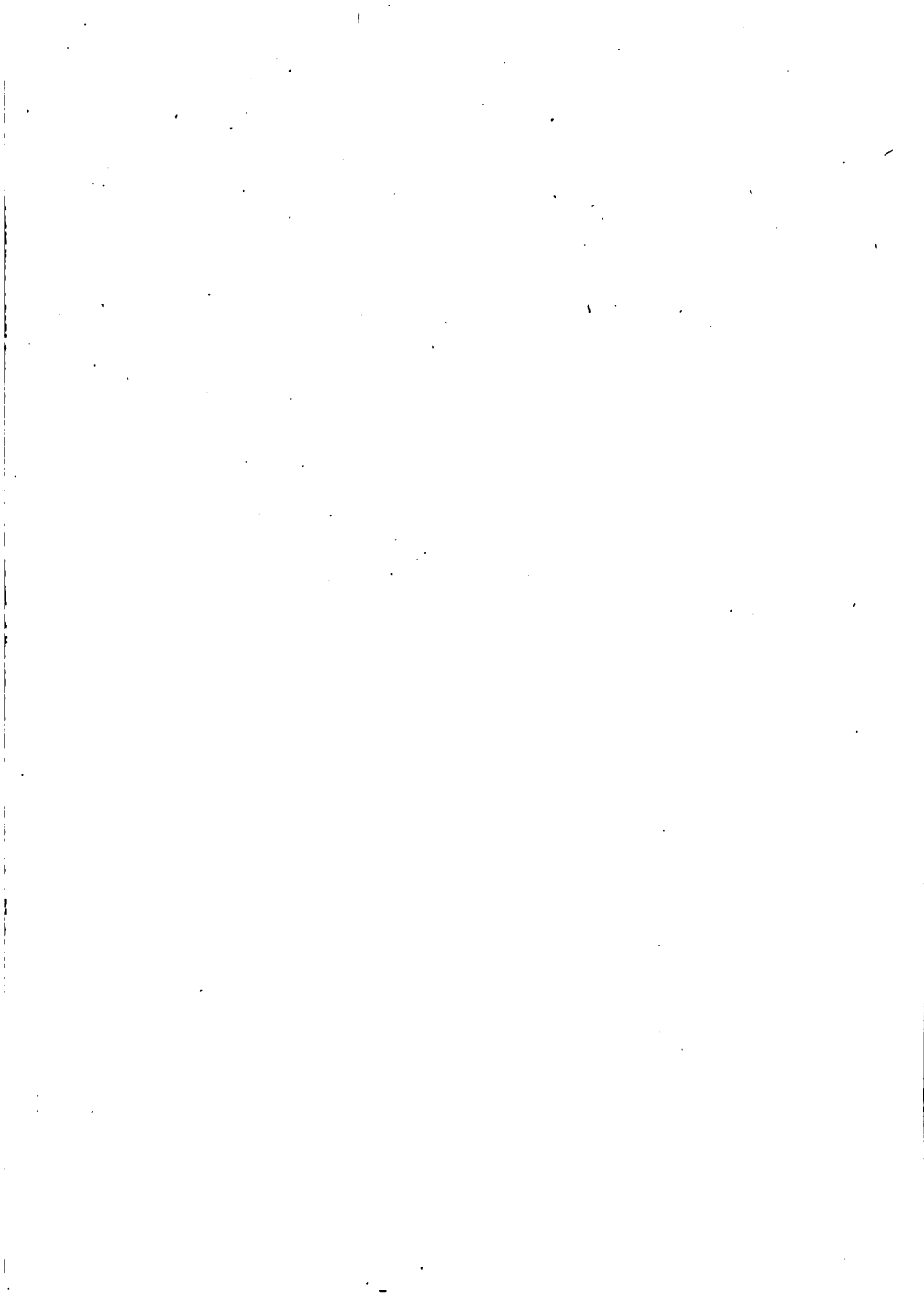
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